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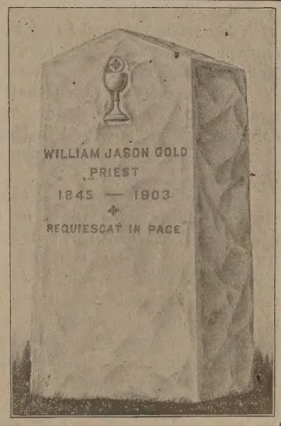

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Music

Editor, G. Edward Stubbs, Organist St. Agnes' Chapel, Trinity Parish, New York.
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We have received the following letter from the rector of a parish in the Diocese of Ohio:

"*The Music Editor of The Living Church:*

"Dear Sir:—Your article about the counter-tenor voice, which appeared in The Living Church some time ago, interested me greatly, and I have several times thought of writing to thank you for it.

"I have sung in choirs nearly all my life, and, as a boy, had the advantage of good instruction.

"At the period of mutation my voice merely increased in compass and volume, gaining lower notes without losing the higher ones. It has a range of nearly four octaves—from the bass double C, to the treble high A—so that in training my choir I am in the habit of singing whatever part the exigencies of the occasion may demand. I sing alto by preference. My falsetto notes, like my lower bass notes, are too weak to be of practical use, therefore I have been in the habit of combining the tenor head register with the falsetto register, changing at E or F.

"Thus, in singing Handel's 'O Thou that tellest,' I would sing the first note (A) in the falsetto register, and the second note (D) in the head register.

"Is that practice in accordance with your ideas on the subject, or do you train your counter-tenors to sing falsetto entirely? I shall be very glad to learn your opinion on this point, if you can spare time and space to give some attention to the subject in your column in The Living Church.

"Sincerely yours,

"Nov. 7, 1904. "E. S. J."

The article referred to by our correspondent appeared a long time ago, in the issue of November 22, 1902.

The ground was taken that the prejudice against the counter-tenor voice in this country, and we may add in England as well, results from ignorance on the part of vocal teachers and singers.

The statement was made that the cultivation of the falsetto voice, or more strictly speaking the falsetto register of the voice, was sanctioned by the old Italian masters, and carried to a high degree of perfection. We also said that there were two distinct kinds of voices which have always been absolutely neglected in all works on singing—the deep voices of women, and the high voices of men. "Many women are capable of singing tenor. They seldom have their voices trained, and in fact seldom sing at all, because they think their voices unnaturally low and 'masculine.' On the other hand, there are many men who think their voices unnaturally high, and 'feminine.' Yet, scientifically speaking, there is nothing remarkable in either case. Hundreds of men's voices never undergo mutation, and women's voices of tenor and baritone range are not as rare as they are supposed to be. The fact that they are not cultivated for singing purposes proves nothing whatever but the force of custom. Adult male altos may be said to be of two classes—those who *converse* with the chest register and *sing* falsetto, and those who apparently have no chest register, and converse with exactly the same vocal quality of tone they use in singing. Voices of the latter type have either escaped mutation altogether, or else have undergone very slight change."

The chief point raised by our correspondent is whether there should be a break in the voice, in singing for instance Handel's "O

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Thou that tellest," between the first note A, and the second note D.

Our reply is, *most certainly not.*

The object of vocal training is the *equalization* of the registers, and the elimination of all unevenness of *timbre.*

Theoretically the blending of the registers is easy enough; but practically it is difficult, and in certain cases impossible. The old Italian masters trained their *tenors* to blend the chest and falsetto registers so as to obliterate the break between them. In this way they enabled them to sing the higher notes without the least fatigue or strain. How different from the method generally employed! The tenors in our choirs do *not* sing their high notes softly and with purity of intonation; they force the voice at F and G and A, and produce a loud, blatant *timbre.*

The chief reason why the Italians were so successful with their tenors was that they trained them early in life, when the voices were young and elastic. That is the time to eliminate breaks—the thing cannot be done at all after a certain age.

Now in regard to male altos, the same rule holds good. The road to success lies in making an early start. By *soft singing,* by slowly coaxing the voice down over the part of the compass where the break is most apt to take place, and by *regularity* and *persistency* in practice, vocal miracles can be accomplished.

The great trouble with our counter-tenors is that they are as a rule *untrained.* In large cities the salaries paid are large enough to tempt men to pose as altos when they are not specially fitted for the work. Just as long as the counter-tenor voice is treated ignorantly, as a sort of illegitimate artificiality, just so long will good voices be scarce.

In selecting voices to train it is better, of course, to choose those which lie naturally in the alto range, and in which the break is slight if not absent altogether.

Dr. Roberts of Magdalen College, Oxford, maintains that there are many young basses of light quality who can easily be taught to sing alto.

This is undoubtedly true, and we advise that such voices be trained while they are young and pliant, when the natural elasticity of the vocal organs enables the teacher to smooth the registers. The skilfully developed counter-tenor is free from all inequalities of timbre. The falsetto does not sound "false" when properly cultivated, but has a rich, mellow quality, entirely free from shrillness on the higher notes, and from coarseness on the lower notes. Moreover there should be no perceptible break of any kind throughout the whole alto range.

"Oh!" you say, "I am such a little plant; I do not grow well; I do not put forth as much leafage, nor are there so many flowers on me as many round about me." It is quite right that you should think little of yourself; perhaps to drop your head is part of your beauty. Many flowers had not been half so lovely if they had not practised the art of hanging their heads. But "supposing Him to be the gardener," then He is as much a gardener to you as He is to the most lordly palm in the whole domain.

In the Mentone garden grow the orange and the aloe, and others of the finer and more noticeable plants, but on the wall to my left grow common wall flowers and saxifrages and tiny herbs such as we find on our own rocky places.

Now the gardener has cared for all of them, little as well as great. In fact, there were hundreds of specimens of the most insignificant growths all duly labelled and described. The smallest saxifrage will say: "He is my gardener just as surely as he is the gardener of the Gloire De Dijon or the Maréchal Niel."—*Selected.*

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The Living Church

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AD CLERUM.

"Deus virtutum converte nos, et ostende faciam tuam, et salvi erimus" (*Ps.* 80).

"Est autem triplex facies Christi, et cujuslibet nostrum, videlicet facies nativitatis, facies passionis, vel mortis, facies judicii. Per ostensionem primae faciei convertit nos Deus à vanitate mundi, quia in nativitate sua humiliavit se, formam servi accipiens, et nos de vili materia nascimur. Post ostensionem secundae faciei, scilicet passionis, vel mortis nostrae, convertit nos à voluptate carnis. Per ostensionem faciei tertiae, scilicet judicii, convertit nos ab omni peccato."—*Hugo de St. Charo*, in Ps. 79 (80).

Tunc dicet mihi: si tu vis esse mecum, ego volo esse tecum. Et ego respondebo illi, Dignare, Domine, manere mecum, ego volo libenter esse tecum.—*S. Th. à Kemp, Lib. iv., c. xiii.*

ADVENT.

LIKE the sound of distant bells at eventide, there comes to us again the earnest and the chiding message of the Advent season: "A little while, and He that shall come will come, and will not tarry." "Surely I come quickly. Amen. Even so, come, Lord Jesus."

The Church does not appoint and enjoin the holy season of Advent from the desire, however praiseworthy it might be, of impressing upon minds the nearness of death and the shortness of individual life in the world. Her purpose in the matter is clearly different from this.

We are to be made ready now for the fitting observance of the Feast of our Lord's Nativity. This will require that we approach Christmas with intelligent and sustained reflection upon "the mystery of the holy Incarnation." Never was this more needed than at the present time. On the one hand is much looseness of view as to the central fact, the Virgin Birth. On the other hand, a secular and commercial spirit, widespread and still increasing, seeks to crowd the Christ-Child from His throne, and seize the season that is His, for purposes of mere barter and traffic and boisterous mirth. In face of these facts, more than ever should it be remembered by the Churchman, that approach to a right Christmas is only along the avenue of a right Advent.

We are also to be made ready, now again—though readiness in this regard should never forsake us—for the Second Coming of our Lord in glorious majesty to judge the world. Here, once more, is a possibility that faith may wane; here, a righteous purpose of the Advent season, in the renewal and the quickening of our expectation of the coming of our Lord.

It is clear that Christ intended His followers should be ever expecting His return: not with any purpose on His part to deceive them, but rather in order that their lives might be restrained and uplifted through quickening expectation.

How much in the world would be different, if men might feel and realize, in general ways, that which was in the heart of St. John when he wrote: "Little children, it is the last time." O, the sorrow of unconscious farewells, of levity and unkindness, unwittingly, in the hour when, without our knowing it, "fair faces smile and fade; warm hands clasp, then relax and grow chill."

To guard us against this, in the attitude of our lives toward

Him, Christ tenderly enjoined that we should be ever waiting and ever watching for His return. "Altogether for our sakes"; and not at all as a matter of deception. When an event draws near with certainty, the deceived are not they who expect it before it comes, but they rather who have deluded themselves into believing that it will never come.

When Christ returns, as He most surely will, the really ready will be those who have been always watching; the really deceived will be those who all along have dwarfed and checked every heavenly aspiration with the skeptical enquiry: "Where is the promise of His coming?"

How, we may ask, has it come about that many Christians, perhaps the majority, fail to lift themselves up to the sublime height of devotion suggested by St. Paul (II. Tim. iv. 8): namely, that actually of *loving their Lord's appearing?*

This fact, if it be a fact, is in some degree susceptible of explanation. The answer usually given is that lives, even those of many who have been baptized, are entrenched in a materialism which quails before the prospect of its own utter destruction.

There is, however, another fact to be reckoned with. Is it not true that religious teachers have dwelt almost exclusively upon the fact of judgment in connection with Christ's return, as if He would come in no other capacity and for no other purpose? Have they sufficiently remembered the words of St. Paul ("Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ"); the words of St. Jude ("Looking for the mercy of our Lord Jesus Christ unto eternal life"); and the words of the Nicene Symbol ("Shall come again, ... whose kingdom shall have no end")?

Almost altogether the Advent picture has been that of the great assize, and that of guilty men brought before the judge, to receive in the body a well-deserved punishment for their evil deeds. God forbid that we shall ever doubt this, or lose in any way the strength of our conviction that it must be so. At the same time let us guard ourselves carefully against the forgetting of this important fact, so well brought out in a paper at the Church Congress in England: "Christ will return from heaven to be judge indeed, but not to be a judge alone. While prophecy does indeed predict a tribunal, white and awful, fully as much it predicts a jubilant welcome, a marriage supper, and an infinitely benignant empire." To a great extent this glorious truth has been slighted in hymnology, in Sunday School manuals, and in much of our Advent preaching; until, as a consequence, our people, naturally no doubt, have ceased to love the thought of their Lord's appearing. In the partial view of the Advent that has been given them, somehow they have seemed to see another and a different Lord, a Christ whose heart of flesh has turned to stone.

Drawing to a close, let us marshal facts which may lead to a better conception of the full import of the Second Advent of our Lord.

Not a changed Christ. He will not have ceased to love man. He will still be capable of pity, still anxious to reconcile the infinite justice of God with the infinite need of man. "This same Jesus": such was the consoling assurance of the angel. Even in His judgment there will be mercy to the uttermost; an High Priest which can be touched with the feeling of our infirmities; "the same yesterday, and to-day, and forever." If necessarily judicial in His mercy (Ps. cxxx. 4), nevertheless also merciful in His judgment; "not one who flings the word of pardon from the sublime height of His holiness, but has spoken it from the midst of His own passion and struggle under the load of His people's sins." "This same Jesus . . . . shall so come!"

They who knew Him face to face and best, in spite of every consoling promise and every tender protestation, were sure that His leaving them was nothing short of an infinite calamity. If His disciples had reason thus to mourn His departure, has not the Church reason to rejoice over His return?

The day of reckoning is not to be wholly a day of condemnation. "It will be," says Jeremy Taylor, "a day of recompenses, in which sorrow shall be turned to joy, persecutions into a crown, the cross into a throne, poverty into the riches of God, loss and affront, inconveniences and death, into scepters and hymns, rejoicings and hallelujahs."

Men of the Church, if hitherto the thought of our Lord's appearing has been to us other than a thought of joy, 'tis well indeed that the Advent season shall be once more given us. Let us turn it to good account. As we journey on toward Christmas, contemplating at one and the same time themes so different as the Incarnation and its inevitable sequence in Judgment, to the promise of our Lord, "Beloved, I come quickly," let us train ourselves "in an honest and good heart" to give with joy the glad response: "Amen. Even so, come, Lord Jesus."

B.

SHOULD POOR PARISHES WORK FOR MISSIONS?

ON ANOTHER page will be found a letter from the Rev. Herbert Parrish, in which that devoted priest reiterates his formerly expressed belief that "The parish which cannot pay its rector's salary, the interest on its mortgage, its coal or gas bill, and yet takes up collections for missions commits an immoral act." The matter is of too great moment to be passed by unnoticed.

To the extent in which Mr. Parrish criticises the Apportionment system, our well-known opposition to that system makes it impossible for us to take issue with him. We have repeatedly pointed out that a system which assumes that substantially *pro rata* obligations toward missions or toward any other work of the Church rest upon the poor like those upon the rich, cannot permanently be avowed by the Church. To the extent that Dioceses, or parishes, or individuals, who are in debt and are struggling with poverty, are asked to give in like ratio with those that are not, we have no defense to make.

Moreover, we feel keenly the discouragement which the strange assumptions that underlie the apportionment bring upon those who can contribute only a "mite" into the treasury of the Lord, and who seem to find their "mite" unappreciated. Jesus was able to say: "Of a truth I say unto you, that this poor widow hath cast in more than they all; for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had." Times have changed. The Church to-day stands over against the treasure box where once her Lord stood; but now she has discovered that contributions for missions are "purely a matter of business"—the phrase is used repeatedly in explanation of the apportionment—and that they are a "part of the expenses of the parish," to be apportioned alike upon rich and poor, and to be taken wholly out of the category of free-will offerings.

But whatever be the facts in regard to the apportionment, Mr. Parrish goes much further than this. We should quite agree with him that he is under no obligation to recognize the "duties" that others seek to lay upon him. But it must, in all fairness, be remembered that the general Board has never sought to specify what each *parish* should give, however plausible may be the inference that the same ratio which they use in making their apportionment against a Diocese must necessarily apply to the several parishes of the Diocese as well. In Dioceses where a parochial apportionment has been made, it rests upon diocesan authority only.

And much though our sympathy be with the "widow"—whether individual, parish, or Diocese—whose "mite" cast into the treasury falls short of that which the treasurer demands, it must not be forgotten that Mr. Parrish is defending a "widow" who declines to cast her "mite" into the treasury at all. Or, to abandon metaphor, he believes that a parish which is poor and in debt *ought not* to contribute money for missions.

If it were true that missions are simply a phase of parish expenses—a "business proposition"— we should agree with Mr. Parrish that there would be a priority of claim which would rightly give precedence to those debts that involve the instinct of self-preservation. Treat the matter from the "business proposition" point of view, and the same consideration that causes the civil law to exempt a homestead and personal effects from seizure, would justify the payment of other expenses of a parish prior to this one. Self-preservation is a principle recognized by civil law and equity.

But we maintain that this theory is a false one. We would lift up the consideration from the plane of a "business proposition" to that upon which our Blessed Lord placed it. And Mr. Parrish leaves out one factor from his statement of conditions. That factor is—God.

Assume these conditions: A parish is struggling with debt. Its priest and people are hard pressed for the funds necessary for parochial self-preservation. Its priest is living upon a mere pittance, less than that which is paid to the foreign missionary. Do we believe that that parish is bound to work for missions? We answer, Yes.

For the fact is this: The Eternal God is the Refuge of all His work; and underneath are the Everlasting Arms.

He asks of each of us only the measure of work we are able

to do. And He sees into each human heart.

Money is not the first essential in missions. Prayer has never yet been apportioned as a "business proposition."

We make this suggestion which one of the deep spirituality of Mr. Parrish will appreciate; and we make it in good faith.

Let him remind his people that their Saviour said: "The field is the world." Let him tell them that he knows their own poverty, and the apparent impossibility of giving money for the aid of that part of the Church's work outside their parish. In place of that giving, let him ask them to devote one whole day to fasting and prayer for the work of the Church throughout the world. Let him prepare for that day as he would prepare for a retreat. Let him begin the day with the Holy Eucharist, offered with intention for the Church throughout the world, omitting the offering of the alms, but pleading earnestly that the sacrifice of the Cross may not be limited in its operations and in its saving efficacy by any failure of ours to show it forth "until He come."

Let the day be divided, as in a retreat, into sub-topics. Perhaps some such arrangement as the following would suffice:

10-10:30 A. M.—For the Church throughout the world; for its unity; for its holiness; for its increased Catholicity; for the increase of apostolic zeal and fervor; for its diffusion throughout the world; for the quickening of the spirituality and zeal of priests and people.

10:30-11.—For the American Church; for the supplying of all that it lacks; for God's blessing upon all its work, and especially for those parts of it in which the poverty of this parish prevents it from having any other part than that of prayer; for the raising of the ideals of clergy and people; for the success of all missionary work of this Church; for the correction of all that is faulty, or unwise, or imperfect, in our missionary methods; for blessing upon those charged with the awful responsibility of directing missionary work; for the members of the Board of Missions, the secretaries and others of the administrative force.

11-11:30.—For the diocesan and local missions of the Church; for grace and assistance to those many priests who are obliged to live on incomes wholly insufficient; for grace and assistance to the people under them; for the preservation of all churches that are in danger of dissolution by reason of financial difficulties; for all local work that is undertaken in the fear of God and in the faith that He will preserve His own work.

11:30-12.—For Domestic Missions within the United States (these comprise about one-half of the work of the General Missionary Society); for the same blessings upon priests, churches, and people for which we have prayed in diocesan work; for the preaching of the Gospel as this Church hath received the same, to the millions, literally, within our own land who never have received the cry, "Repent ye, for the *Kingdom of Heaven* is at hand"; for the Bishops, Missionary and Diocesan, for those especially, if there be such, who are inadequate for their duties or who do not fully perform them; for all the clergy of the American Church, and especially for those who are cold and apathetic to the work of the Church throughout the world; for all those clergy who are trying in good faith to do a part of the duty that was laid upon them at their ordination, but who imperfectly perceive their responsibility for other parts of the work of the Church; for all the people of the American Church, that they may be awakened to a new realization of their privileges and their duties; for the Church in the newly acquired outposts of the United States, that it may be wisely administered, and that God will lead us so to perform our work in those fields, as to make for the uplifting and blessing of all people within those Islands; for the missionaries in far-off Alaska, who are struggling,some of them within the limits of the Arctic circle, to bring the knowledge of God to the most difficult to reach of all God's creatures, and who are living lives of such quiet heroism as to put us to rebuke at home for our continued apathy toward them and the inadequacy of their support; for all the work of hospitals, schools, rescue missions, work among Indians, Negroes, Chinese, and others within the wide borders of this country, which under great discouragement is carried on by this American Church.

12 M.—The climax and conclusion of the morning meditations. The simple noonday prayer for missions, which devout people over all the world are learning to offer at the hour when the Redeemer began His final three hours upon the cross. Then the quiet dismissal of the congregation, with the admonition that those able to do so should fast until sundown, and that none should partake of more than a fast-day pittance. Let the congregation rest and gather again at 3 o'clock.

3-3:30.—The West African Mission of the Church: God's blessing upon the souls of those devoted ones who, from the foundation of the mission under Bishop Payne in 1851, were obliged either to leave the work with wrecked health, or, as Bishop Auer and others, gave up their lives as martyrs to the work; for the noble band of missionaries who now hold up the cross in that difficult field; for the extension of the work within the heathen precincts of the regions adjacent to Liberia; for the schools and the asylum planted in that field; for guidance to the priests and deacons recently ordained, several of whom were converts from savagery and heathenism.

3:30-4.—For the work of the Church in China; for God's blessing upon the souls of those thousands of native converts and those several foreign workers who sealed their faith with their blood in the Boxer uprising a few years since; that the blood of those martyrs may effectually be the seed of the Church within the whole Empire of China; that the Chinese people at large may be led out of the darkness of heathendom into the light of Him who came to enlighten all the world; for God's blessing upon our own missions in China, upon our Bishops, priests, and lay workers, native and foreign; upon our newly consecrated Bishop, who returns to a see city a thousand miles inland from the coast, and from Western civilization; upon our schools, orphanages, and hospitals within the two Missionary Districts of Shanghai and Hankow, and upon all the workers who are giving their lives to that work; especially to those away from the cities, who are isolated from contact with those of their own race.

4-4:30.—For all the work of the Church in Japan; that peace may be given to the nation now torn by its appalling war; for guidance of the statesmen of that country into the way that makes for peace and salvation; for the blessing of God upon the two Bishops who are charged with active missionary work within that land, and upon the aged, retired, and almost helpless Bishop, who, in spite of his infirmities and under circumstances so nearly impossible as to have aroused the admiration of the world, has continued the work of translation of the Scriptures into a Chinese dialect, when he was able only with the greatest difficulty to move even his fingers; for the priests and other workers within these missions; for any missionaries, if there be such, who are living in unworthy splendor, forgetful of the humility and self-denial which ought rather to characterize them; for those true missionaries who are living hard lives away from the centers of civilization; for the Divinity School, the colleges, schools, orphanages, and other work that have been planted within the limit of the two American Missionary Districts of Japan.

4:30-5.—For the Church in the newly founded Missionary Districts of Cuba and Mexico, in which so great perplexities attend our entrance into these fields, and for the Bishops of which, shortly to be consecrated, there must be supplicated the largest degree of wisdom in order that they may be fitted for the work which they are to undertake. For the Church in Brazil, in which land we are attempting, under many difficulties, to do God's work; and for the Church in Haiti, that its influence may be extended so that the two governments within that Island may be brought out of revolution into peace and good government; and that it may be the instrument of God in the saving of many souls.

5 o'clock, Evening Prayer. The 20th Selection, embodying the triumph of the Church, might here be used. In the evening would follow the final great missionary mass service. At this the rector will perhaps draw from the annals of missionary biography. He could tell much from our own current missionary life; the story of the heroism of Bishop Rowe in his journeys through Alaska; of Dr. Driggs, holding his post alone within the Arctic circle; of Miss Woods, the story of whose heroism in the face of epidemic was only recently printed in our own columns; of Bishop Schereschewsky; of the transformation which Christianity has already made in the civil law of Japan; of work among the special classes in our own country. There is no lack of material. A supply of missionary literature, to be obtained freely at the Missions House, should be freely distributed among the people as they pass out. Omit the thought of occasional failures or mistakes. The life of Judas Iscariot has in it many lessons for us, but it is better generally to preach Jesus rather than Judas.

All the several hours would of course be broken into briefer intervals, and would be divided into addresses, interces-

sions, and hymns. The same genial source which would supply the leaflets for distribution would, we think likely, be ready to supply abundant material to be drawn from in the addresses as well; though these should be knit together with the spirituality that the priest himself would be able to introduce.

Then we suggest, as a fitting conclusion to the service, that thanksgiving be offered for the benefits that will certainly have been received, by this congregation at least.

And we should even go so far at this stage as to say that if any persons within the church have been able, with the assistance of the fasting that they have done or otherwise, to make some small thank-offering for the benefits they may personally have received from these devotional hours, such offerings might now be given, or be intimated by cards, and would be devoted to the missionary work of the American Church. Stress might be laid upon the local necessity that such offerings should be small, and not such as would interfere with the needed support of the parish. We should then arrange that the offertory should ensue. If the alms basins were returned to the altar empty, no single person present having felt able to place one cent within the basins, we should still feel that the day's spiritual retreat had been amply worth while, that the parish had done a real, a tremendous service in the cause of missions; that God's blessing had rested upon them and their work, and that in answer to their supplications it would also rest upon the work throughout the world for which they had prayed.

And somehow we cannot help feeling that a free-will offering of some extent would go from that congregation for the support of the work of the Church throughout the world, and at the same time that the financial difficulties of the parish would in a measure be relieved; for, illogical though it may seem, the man, be he priest or layman, and so the parish, which is only an arbitrary collection of men and women, that in good faith tries to do the will of God, calls down upon himself or itself such a measure of blessing that the way does really appear for doing that which before seemed impossible.

THE outcome of the Laymen's Missionary Conference, held in Detroit last week, for the Middle Western Dioceses, was the inauguration of a "Laymen's Forward Movement for the Middle West."

The fact that this movement takes the form of a laymen's organization—if organization that can be called which invites neither membership, constitution, nor pledge—in no sense implies that the laity seek to carry on this work apart from their spiritual leaders, the clergy. It was felt, simply, that as it is the laity who are particularly deficient in the practical exercise of intelligent missionary zeal, so the immediate need to be met is the intelligent enlistment of the laity in the Church's work.

The general opinion expressed was that a movement which throws the entire responsibility for its success or failure upon laymen themselves, would better attain this end than would one in which the laity could leave the clergy, as too often they have done, to bear the brunt of the work. It is a recognition of the fact too often overlooked, that missionary work is, in the last analysis, the work of the laity. Unless the missionary at the front has behind him the impelling power of the whole Church, his work can have neither permanence nor hope of success. The missionary priest is but the vicar of the layman at home, whose duty it is to sustain and to support him. If missionary interest be confined to the clergy alone, the Church's missionary work cannot be done.

And the most hopeful note struck in the course of the really valuable conference, was that of Dr. Lloyd, who impressed upon his hearers the fact that *missions must be the work of men.* There is a serious blight upon us if we acquiesce in a condition that leaves the work largely to the support of devoted women and children. "I find in the New Testament," said Dr. Lloyd, "a great deal that tells of the high plane upon which Jesus Christ and His holy religion has placed womankind, but I fail to find a single passage which intimates that at the great assize women will be held responsible for the success or the failure of missionary work." Indeed it was the magnificent address of Dr. Lloyd—its sweet optimism, its spiritual depth, its calm faith—more than all else, that, in our judgment, elevated the conference into a source of spiritual strength.

The lines in which the forward movement was cast, and the executive committee which was charged with its direction, are stated upon another page. The active coöperation of all Churchmen—the clergy as well as the laity—in the Dioceses immediately concerned, is urgently requested; and it is hoped that similar conferences in the other cities of the Middle West may be arranged. The movement is designed to put an end to the missionary apathy which is too widely prevalent in this section.

The Dioceses comprised within the scope of the movement are those within the states of Ohio, Indiana, Illinois, Michigan, and Wisconsin, being those gathered by the Board of Missions into the third missionary department.

Not least of the pleasure of a visitor to Detroit on the day of the conference, was the opportunity to see the Bishop of Michigan in health so largely restored as to enable him to address the conference with a strong voice and with especially well chosen words. Indeed his improvement in health has been so marked that his suggestion that a Bishop Coadjutor should be chosen at last week's diocesan covention was withdrawn. It will be the hope of all Churchmen that he may be entirely restored to health and to activity.

ONE by one, the names on the diptychs of the American Church gather with an intensity that gives to us a noble representation in the Church of the truly Living. It was a beautiful custom of the early Church, still perpetuated, we think, in some parts of the East, to commemorate the names of their own departed ones in the local diptychs, quite irrespective of the kalendar of the saints. It would be a happy event if the old custom might be revived among us. We should have a national diptychs, upon which would be written those names which stand out above their fellows as illustrious in the annals of the American Church; diocesan diptychs, in which each Diocese would commemorate its departed Bishops and others whose labors had been given especially to diocesan work; and parochial diptychs, in which would be perpetuated the sacred memories of those who have worshipped within the walls of the parish church, and worked within the parish borders.

Two names of priests deceased that were briefly chronicled in these pages last week, stand out even in the noble bede-roll of the American clergy. We refer to those of George Herbert Moffett, rector of St. Clement's Church, Philadelphia, and William Barnard Coleman, rector of St. George's Church, Utica, N. Y. Both men were possessed of a spirituality far above the common. Both were great because of their own intense holiness, which seemed to draw the rays from the spiritual Sun and reflect them upon all who came in contact with them.

We shall leave to others whose lives were more intimately associated with these two saintly priests, the personal appreciation of each which we desire to have made. These appreciations will be printed in The Living Church for next week. Some will recall that two or three years ago, an editorial leader in The Living Church bore testimony to the magnificent work that was being accomplished in St. Clement's Church, Philadelphia, under the ministry of him who is now called to his rest.

And the Diocese of Albany was called upon at the same time to mourn the death of Dr. Pendleton, for many years rector of St. George's Church, Schenectady, and secretary of the Standing Committee. He also had made a noble record and leaves behind him a name for conservative wisdom and excellence of counsel.

Death vindicates personal holiness. The world looks on and sees that the Catholic Faith has once more produced that triumph in life that must always be the result of the practice of that Faith in all its fulness. And the quiet lives such as these two that are now commemorated, are the most eloquent answers to those who deny the ministration of valid sacraments in the Anglican Communion.

Figs do not grow from thistles.

WHAT an aid it is, in the newer parts of the country, to find the Church performing such aggressive work in the older communities as the report of the diocesan convention of New Hampshire testifies on behalf of that Diocese. Do Churchmen realize what it means to secure $1,600 for general missions in a farming and manufacturing state such as New Hampshire? Do they realize what a house-to-house canvas, in farms and in factory towns, means to those who attempt such a colossal undertaking?

Small Dioceses are vindicated when they accomplish such work as is being done in New Hampshire; and so, above all, is the wisdom of the administration that is not content to rest with

its nucleus of colonial and other old-time parishes, but presses on to reclaim the entire population for Christ.

It is good to us all to see the Church so much alive in New Hampshire.

KENTUCKY has again made a wise choice for Bishop, in electing the Rev. Charles E. Woodcock, D.D. It is evident that neither partisanship nor sectionalism were factors; and we are convinced that the result justifies an election in which these characteristics are wanting. Dr. Woodcock is a staunch and trustworthy Churchman and an energetic administrator. He will give to Kentucky such a missionary impetus as the Diocese requires.

We earnestly hope that Dr. Woodcock may find it possible to accept his election.

LAST week we congratulated the Hon. John H. Stiness of Rhode Island upon an election to Congress "by a large majority." Later reports have somewhat dissipated the majority, if they have not entirely annihilated it, and it is now said that the official count will be necessary to establish whether or not Mr. Stiness was elected. The district in which he ran for Congress on the Republican ticket is generally Democratic.

Mr. Stiness has, as stated in the same issue, resigned his post as Chief Justice of Rhode Island. It might well be explained, however, that he did not leave the bench for the sake of entering politics. According to the recommendation of a commission of which Judge Stiness was chairman, an act was recently passed in Rhode Island providing for the reorganization of the courts and for a reduction in the number of judges. After recommending such reduction, as chairman of the commission, Mr. Stiness' fine sense of honor led him to resign his own judicial position, rather than to sacrifice any of his associates by reason of the change. His long service of twenty-nine and a half years upon the bench entitled him to retirement four and a half years ago, though his robust health at the time made him unwilling to accept the emeritus position that was possible for him at a younger age than most men are given the opportunity to retire. Thus, in the needed reorganization of its courts, Rhode Island loses the services of its most distinguished jurist, by his own voluntary retirement.

The enviable name he had won upon the bench and in the community at large, led the Republican party to urge upon Mr. Stiness the acceptance of a nomination to Congress, in a Democratic district; and thus, incidentally only, the political office will succeed, if Mr. Stiness be elected, to the judicial post which he has so fully honored.

We were in error in speaking of Judge Stiness as president of the Rhode Island Historical Society. He had served in that capacity, but resigned two years ago.

A CERTAIN rector who had been asked by his Bishop to deliver an address on the lack of candidates for our ministry, and who had thereupon obediently, cheerfully, and extensively displayed his ignorance of the subject in speech and in print, sat down in the quiet of his study, after it was all over, and began to wonder why neither he nor his betters at that meeting had managed to solve the problem. He was about to give it up on the ground that the problem has no solution, when the very wise woman who does him the honor to love and sometimes obey him, said: "There are plenty of other Churches in the world. Some of them have certainly met with this problem; and they must have solved it, or they would now be dead. Dinner is getting cold."

When the rector got back to his study he began to read, and to read omniverously, everything from Scotch novels in dialect to the reports of college scholarships and a history of the Christian ministry, and at last he saw light. Then he got out his parish register and made a list of the manliest and most energetic boys of twelve years old and under in the parish, and from that list chose two, the two who in all respects seemed best fitted for the ministry. Then he went to the parents of those boys, told them he had chosen their sons out of all the parish as the best fitted to be trained for God's work, and asked them what they thought about it. The boys now come to the study twice a week to learn Greek and Latin, with the understanding that at sixteen they shall have an university scholarship for candidates for the ministry, which happens to be in the gift of the Diocese, if they can win it in a competitive examination.

There are, roughly speaking, five thousand of our clergy in the United States. We submit that he is a poor fisher of men who could not, if he tried and took time enough, catch at least one boy. Half of these boys would fall by the wayside; many would be rejected when they came up for examination; but the pick of the best boys from, say, three thousand parishes would remain. They must be caught at twelve or thereabouts, because if not caught, the right sort of boy begins soon after twelve to prepare for some other career.

Lest this method seem to be claimed as new, it is worth pointing out that the essential principle underlying its modern modifications has been successfully at work for about nineteen centuries. Z.

ANSWERS TO CORRESPONDENTS.

BONAVENTURA.—The Royal Commission on Ecclesiastical Disorders in England was appointed by the Crown through the Prime Minister, Mr. Balfour, and reports to the latter. It represents the State alone, and, theoretically, the right of the State to examine into questions connected with alleged "Ecclesiastical Disorders" must be admitted, in view of the relations existing between Church and State in England; but its recommendations or conclusions can be of absolutely no moral force in the Church, however they might result in interference in ecclesiastical matters by the State. It is impossible to forecast what may be the results or the effect of any report that may be made by the communion.

SACERDOS.—(1) We view the use of the term *allegemeine* as the equivalent of *Catholic* in the German Prayer Book as unfortunate. The translator felt that the intense anti-Roman sentiment among German Protestants had so prejudiced them against the word *Catholic*, no Catholicism being known to them except that of Rome, that the literal translation of the term would be inexpedient.

(2) A priest, as such, has no right to marry unbaptized people. Some hold that since his authority from the civil law to perform marriages is adequate for the purpose, he has also a moral right to do so as being, for the purpose, an officer of the state; but the position is precarious.

(3) The same applies to a marriage in which one person is baptized and the other unbaptized.

(4) Certainly, if the priest does officiate in either of the above events, he has no right to use the Prayer Book office.

(5) The Ornaments Rubric of the Church of England is not of force in this country. All "ornaments" and ceremonies that are lawful in the Church of England are legal in the American Church (unless altered by our own legislation) by the force of our ecclesiastical common law; but the legality of the ornaments and ceremonies in the American Church is not by that law restricted within the English limitations.

(6) There was no authority for that action, and we believe it to have been indefensible.

NO NAME.—(1) The official name of the Roman Church as given in the Creed of Pius IV., is "The Holy Catholic and Apostolic Roman Church." The name varies, however, in different Roman documents, and, strange to say, Roman Catholics differ among themselves as to what is the official title of their Church, one party desiring the exclusive use of the term "Catholic" and another party insisting upon the use of the term "Roman."

(2) There is no "complete history of the Papacy," so far as we know, except those that are issued under Roman auspices. Milman's *History of Latin Christianity* is generally reliable, but goes only to the pontificate of Nicholas V.

(3) We cannot say how many sectarian ministers have been admitted into the communion of the Church during the present year.

A. S. F.—The rubrics are conflicting as to whether the Lord's Prayer at the beginning of the Holy Communion is to be said by the people or by the priest only, but the best liturgical opinion is in favor of the latter course, since an immediate rubric must be presumed to govern the case rather than a general rubric. The prayer as printed is broken into short, capitalized sentences only because the congregational use of it elsewhere in the Prayer Book requires that arrangement, and it would be an anomaly to have two standards for its printing. The amen at its conclusion, being in Roman, indicates that it is said in the same way as the prayer itself, *i.e.*, by the priest only. An italic *amen* always indicates a change from priest to people. A Roman amen always indicates a continuation of the order of the prayer itself, by whomever that is to be said.

S. W.—The purpose of the "Huntington Amendment" is to enable any Bishop to take under his episcopal charge any congregation from some other Christian body that may desire the ministrations of the "Historic Episcopate" but yet may not desire to be incorporated into the Protestant Episcopal Church.

J. H. S.—The change from the title Twenty-fifth Sunday after Trinity to Sunday next before Advent was made in the course of the recent revision of the Prayer Book, passing its first reading in 1886 and being ratified in 1889. The notification of the preliminary passage to the Dioceses will be found in the Journal of 1886, page 745. The reason for the change is obvious. The service in question was always to be used on the Sunday immediately preceding Advent, and as this very frequently did not happen to be the Twenty-fifth Sunday after Trinity, it was an anomaly to give it that name.

TRAINED NURSE.—The society for graduate nurses within the Church is the Guild of St. Barnabas, of which information can be obtained by addressing Mrs. William Reade Howe, 252 Main St., Orange, N. J.

THE BALANCES of God never lose their adjustment. With them a pound is a pound, and right is right, and wrong is wrong, and a soul is a soul, and eternity is eternity.—*Talmage.*

WELSH REVOLT AGAINST THE EDUCATIONAL ACT

Serious Condition Presented in the Principality

THE BISHOP OF HEREFORD GIVES HIS AMERICAN IMPRESSIONS

Three Bishops Consecrated for Foreign Sees

OTHER ENGLISH CHURCH NEWS.

The Living Church News Bureau,
London, November 8, 1904.

London, November 8, 1904.

THE educational war in Wales, which is still likely to be a prolonged and increasingly bitter fight, is not, we must bear in mind, so much a war between his Majesty's Government and the Welsh County Councils, in revolt against an Act of Parliament, as it is a war between Protestant Dissent—at least official and political Dissent—and the Church in Wales; the real *animus* of the present Welsh revolt against the Education Act of 1902 in respect of Church schools in Wales is undoubtedly that of deep-seated animosity to holy Church, the schools being regarded as the bulwarks of the Church. The *generalissimo* of the Welsh Protestant Dissenting forces is the well-known Welsh Radical politician, Mr. Lloyd-George, M.P., whose plan of campaign by which he and his followers hope to starve out Church schools in Wales has been much advertised of late in the *Times* newspaper. The original Lloyd-George policy was apparently that of overt rebellion on the part of all education authorities in Wales, but for some reason or other it was abandoned, and the chief features of the substituted scheme appear to be these—on the one hand, of keeping within the limits of the law, while at the same time virtually transgressing it; on the other hand, an "organized wholesale resignation" of the education authorities, both local and county, in any area in which the Board of Education may have to apply the new Education (Local Authority Default) Act—thus with the view of bringing about an educational chaos in such particular area or areas.

The Welsh school teachers, whose interests do not appear to have been taken seriously into consideration either by Mr. Lloyd-George or the recent Cardiff Convention which, at his behest, formally adopted his bellicose scheme, are, not unnaturally, much alarmed at the hardening *impasse* in the educational situation; and they have been endeavoring to arrange a conference between representatives of both sides in the controversy, with the view of arriving at what may be called a truce. But the four Welsh Bishops, after meeting their Metropolitan, the Archbishop of Canterbury, in conference at Lambeth, have reluctantly come to the conclusion that at the present moment such a conference as the one proposed "does not hold out a reasonable hope of being productive of any satisfactory results."

The St. David's diocesan Conference has recently been held at Carmarthen, and the notable feature—one which has attracted widespread attention across the Marches, as well as throughout Wales—was the Bishop's (Dr. Owen's) fighting speech on the Education question, especially in its relation to recent developments in the Principality. After pointing out that the resolutions of the "National" Convention, held at Cardiff last month, were passed, as was openly avowed, in the confident expectation that the result of carrying them out would be to starve out Church schools within any area affected by the Education (Local Authority Default) Act, his lordship proceeded to show very clearly that such result would not be attained—the Church schools would not be starved out. It was a very serious mistake, he thought, to summon the Cardiff Convention in such haste; but the dignity and welfare of Wales might yet be saved by the thoughtfulness and the fair-mindedness of the mass of Welsh people: "I appeal to-day from the Cardiff Convention to the Welsh people. If they have warm feelings they have also clear heads and a love of righteousness, if time is given them to convert their impulses into thought."

At the recent Conference for the Diocese of Truro, the President (Dr. Gott), in the course of a discussion which indirectly touched the Athanasian Creed agitation, said he had never so valued and revered that Creed as he had since the attacks which had been made upon it; adding that a number of Bishops were doing what they could to defend its use.

The Hereford diocesan Conference was held at the Town Hall, Hereford, on October 26th and 27th, when the Bishop (Dr. Percival), in his presidential address, recorded some impressions of his recent visit to the United States. He referred first to the one subject which left on his mind a distinctly and wholly unfavorable impression—the laxity of the marriage laws:

"The triennial Convention of the Episcopal Church, to which he was invited, was engaged, when he left Boston, on a serious and prolonged discussion of this question; and in the general opinion of the most thoughtful men and the best citizens, it was a matter of grave and pressing importance to the national life that the marriage laws of the various states should, if possible, be made uniform, and the facilities for divorce and for remarriage, which now constituted a serious temptation to so many individuals, and a grave social danger should be stringently restricted." He next took the subject of popular education, and his impression was that undoubtedly the people of the United States had a far more general belief in the practical value of a popular education than the English people, while they were much more ready to levy a tax and spend money less ungrudgingly for its support. On the subject of the drink habit, a visit to the states was, he thought, even more instructive. Drunkenness was hardly anywhere in evidence, as it was in Hereford and elsewhere in England; railway stations seemed to be entirely free from the trade, or nearly so; and wherever the sale of drink was allowed, an adequate license duty was charged, so that the monopoly value of the trade went, as it ought to go, to its rightful owner—the tax-paying public. Respecting Church life, two things in particular struck him most forcibly. The first of these was the "position and power of the laity," and their "keen interest in the affairs of their Church." The Bishop seemed to have little or no official patronage in livings, and the various forms of private patronage seemed to have no existence. But, perhaps, the most striking of all the points of difference which he noticed was to be seen in the relationship of the Church to the other religious denominations, "the spirit of friendly intercourse and readiness to coöperate on equal terms, all denominations seeming to recognize each other as battalions in the same army, or fellow-laborers in the same field of the Gospel of Christ." As he came back from his "brief" experiences in New England to the atmosphere of our "sectarian controversies and antagonisms" he felt more than ever before that "our chief hopes lie along this way of mutual conciliation, which our kinsfolk beyond the sea have travelled before us."

On the feast of SS. Simon and Jude the Archbishop of Canterbury, assisted by thirteen Bishops, consecrated at St. Paul's the following clergymen to the episcopate: The Rev. St. Clair G. A. Donaldson, rector of Hornsey, to the see of Brisbane; the Rev. J. F. Welsh, Principal of St. Boniface's College, Warminster, to the see of Trinidad; and the Ven. N. T. Hamlyn, Archdeacon of Lagos, as assistant Bishop in Western Equatorial Africa. Dr. Gibson, vicar of Leeds, was the preacher. The *Guardian* remarks that this was the first ecclesiastical ceremony at which the Primate had officiated since his return from America.

The *Times Literary Supplement* of last Friday announced that the Archbishop of Canterbury had made a selection from the sermons and addresses which he delivered during his recent American tour, for publication in book form under the title of *The Christian Opportunity*. Messrs. Macmillan will publish the volume this month.

A meeting convened by the Mayor of Canterbury on behalf of the movement for the reparation of the Bell Harry Tower of Canterbury Cathedral was held, on SS. Simon and Jude's day, in the guild hall at Canterbury. The Archbishop of Canterbury (who in the morning had officiated, as we have seen, at the consecration of Bishops at St. Paul's) was present, and made the principal speech. His Most Rev. lordship (to quote from the *Times*) said that they had there to deal with a bit of English architecture which was almost, if not quite, incomparable in its beauty, while almost, if not quite, unique in its historical interest. When he was a young man he did not think that he would have said that the latest stage of Gothic architecture to which that tower belonged, was that which he most admired; but more and more, as years went on, he had come to feel that it was something to possess, something to live for and enjoy day by day.

"His most recent experience had been on the other side of the Atlantic; and to him there was nothing more pathetic in its interest and in its significance than to see how the men, their own brother Churchmen, who cared about their storied past in the Church's record—how they felt the lack of what we possessed in the tangible, outward, visible memorials of those days which they valued as much as we did. Among the countless hundreds, and even thousands, with whom he was privileged to exchange liberally one single word and a single handshake as they passed in endless stream, the single word was generally, 'I have been in your Cathedral.' (Cheers.) That meant much; it meant that they felt the link that held them together now, that link having its origin in the distant past—some-

thing which they felt an active interest and care for, and which, if any harm came to it, would distress them as keenly as it would distress ourselves."

The official service of the Guild of All Souls on All Souls' day—the steady growth in the re-observance of which in the Church of England is so largely due to the Guild—was held on Wednesday, November 2nd, at St. Alban's, Holborn, at 11 A. M. It was a sung Eucharist, without incense, the celebrant being the Rev. A. H. Stanton. The ritual music was from the manual *Requiem Aeternam,* and was rendered by a small choir of men, led by two cantors in black copes. The church was very crowded, the men's side being, if anything, more than usually full. After the *Requiem* service a sermon was preached by the Rev. W. H. Carey, vicar of St. Michael and All Angels, Woolwich.

The Dean of Canterbury (Dr. Wace) recently issued a pamphlet entitled *An Appeal from the New to the True Catholics, or the Faith and Practice of the First Six Centuries;* which contained, in addition to some papers which had been contributed to the official organ of Lady Wimborne's League by Canon Meyrick, the paper the Dean read before the British Church Congress a year ago, in which he adopted, or professed to adopt, the appeal of Bishop Jewel to the first six centuries, "as the true test of Catholicity in doctrine and practice for faithful sons of the Church of England" at the present time. Simultaneously with the appearance of the pamphlet the Dean invited clergy who agreed with the principle of the appeal to communicate with him.

The *Record* now states that the following statement was signed during Church Congress week, and is now being subscribed, with a view of obtaining a large expression of opinion, which may, perhaps, be submitted to the Royal Commission, in support of the general principle of the appeal, as distinct from personal views on its application in detail: "We entirely endorse the principle expressed in the pamphlet issued by the Dean of Canterbury, that nothing can be accepted as truly Catholic which cannot claim the general assent and observance of the Christian Church before the end of the sixth century." The statement was signed by the Bishops of Durham, Liverpool, and Sodor and Man, Bishop Ingham (the new C. M. S. Secretary), the Deans of Norwich and Peterborough, Archdeacon Madden, and Prebendary Webb-Peploe. The *Record* also gives a list of those who have subscribed. Some of the signatories, Dr. Sanday amongst them, reserve their judgment as to the application of the principle to the details dealt with by Canon Meyrick in the Dean of Canterbury's pamphlet. Amongst those details were the Mass vestments, the Eastward Position, wafer bread, children's Eucharists, and regular auricular confession —all of which, it is hardly necessary to add, were ruled out by the Canon in his application of the test. The *Church Times,* which has lately been having fine fun in tilting at Canon Meyrick's version of Catholic antiquity, can find no fault at all with the Dean of Canterbury's declaration, and heartily recommends its clerical readers to put their names thereto. The *Times* thereupon, in a leading article dealing with the declaration, so far departs from its traditions as actually to refer to its Portugal Street contemporary, and is also so complimentary as to say that by the *Church Times'* acceptance of the principle of the appeal and by recommending its clerical readers to send in their signatures to the Dean, the whole situation has all of a sudden become altered.

St. Mark's, Marylebone, *Parish Magazine* states that the Rev. H. Russell Wakefield, patron, has offered the vicarage, vacant by Father Adderley leaving London for Saltby, Birmingham, to the Rev. J. N. Newland-Smith, assistant curate of the Church of St. Mary the Virgin, Primrose Hill, N. W.

A drawing-room meeting, convened by the rector and church wardens of Purleigh, Malden, Essex, was held at the Mansion House, City, yesterday week in support of an appeal which is being made to the people of the United States for the restoration of the tower of Purleigh Church to commemorate the connection with President George Washington. The Hon. Henry Clay Evans, Consul-General of the United States, presided, and said there were three Washington churches in England—Sulgrave church in Northamptonshire, Great Brington church, Northamptonshire, and Purleigh church. The Rev. Laurence Washington was rector of Purleigh from 1632 to 1643, when he lost his benefice through his loyalty to the monarchy in the Civil War. Some years after his decease, in 1650, his two sons, John and Lawrence, emigrated to Virginia, and John was the great-grandfather of George Washington. The record of the English Washington's was finished, he said, when the rector was deprived of his living; and Purleigh church was, in this way, "the landmark of the close of the Washington's fame and fortune in England." The estimated cost of the proposed restoration was £600. The Rev. R. T. Love, rector of Purleigh, said that the village of Purleigh had "a strong claim upon the sympathy of Americans, and there was no more fitting place than that for a memorial of George Washington."

Since the George Washington memorial meeting at the Mansion House, the number of "Washington churches" in England appears to have risen from three to five. The Rev. R. Ussher, vicar of Westbury, Berkshire, writes to the *Times* that there is also one at Westbury, distant from Sulgrave as the crow flies just six miles. For sixteen years the Washington family owned the manor and estate of Westbury, from 1613 to 1629; and the parish register states that on May 1, 1624, Justinian Washington, son of Lawrence, was baptized in Westbury church. Later, a correspondent of the *Standard* points out that there is a "Washington church" at Warters, near Carnforth, in Lancashire. A shield bearing the Washington arms was discovered a few years since on one of the stones of the church.

With reference to the recent visit of Lady Wimborne and Sir Michael Hicks Beach (chairman of the Royal Commission on "Ecclesiastical Disorders") to Verwood church for the purpose which Archbishop Benson so strongly condemned in his judgment in the Lincoln case—viz., that of espial—her lady ship has now endeavored to correct, in a letter to the *Westminster Gazette,* some parts of the history of the affair—the lady with the notebook, etc. The Rev. H. Drake, assistant curate of Verwood church, has addressed a letter to Sir Michael Hicks-Beach, in the course of which he says:

"Your visit to Verwood, at Lord Wimborne's request (seeing that he is so entirely identified with one side of the inquiry), has prejudiced in the eyes of the people the impartiality of any decision that may be arrived at; besides that, his ignoring the constitutional authority of his Bishop does not commend him to those of us who are desirous of acting lawfully. And I should add, that if you had openly expressed a desire to see for yourself our worship here, it would have been easy to arrange that you should do so with comfort to your own conscience and without scandal to your neighbors. And I think you would, by adopting a sympathetic—or, at least, impartial—attitude, have obtained more true and complete evidence than can have been possible as it is. Had you also desired to make sure that everything was as usual, there are many ways of doing so without seeming to treat clergy and people as devoid of ordinary honor."

The new edition of *Hymns Ancient and Modern,* which has so long been the object of eager expectation with users of the old edition, was published last Wednesday. I hope to speak more about it in next week's letter. J. G. HALL.

BUSINESS ABILITY IN THE PULPIT.

A MAGAZINE WRITER says the Church is in crying need of "business clergymen." He explains that congregations of which he knows have grown from almost nothing to great size because of the business ability of the pastors chosen to lead them. He thinks the influence of the Church will wane and dwindle unless men fitted to deal with administrative and financial problems enter the ministry in larger numbers.

We do not remember ever having seen the commercial trend of the present age better illustrated than in this article. Probably the writer would consider a great poet, a great scholar, or a great statesman a failure unless his success were attested by the number of his disciples or the size of his bank account. Business ability is a good thing to have, whatever one's calling, but the need of the Church is more true spirituality in its leadership.—*Ohio State Journal.*

GOD is indeed a God of justice, and justice, to speak simply, means fair play. He will judge the world in righteousness, equity, and truth. May we have grace ourselves to live, and to help others to live, in constant remembrance of that strict and solemn account which we, each for himself, must one day give before the judgment-seat of Christ. The methods, the verdicts, the punishments, the retributions, of perfect justice must themselves be exquisitely perject. Vindictiveness can have no place, but "vengeance"—righteous, wholesome vengeance—"is Mine, saith the Lord." The rough-hewn trials and verdicts of this world can be but faint and blurred types of what shall be hereafter. And does it not follow from this attribute of God that our hearts can with humble confidence trust the destiny of the creation to its fair and faithful Creator? "Shall not the judge of all the earth do right?"—*Bishop Jayne.*

A GREAT THINKER has said: "The chief want in life, is somebody who shall make us do the best we can."—*Selected.*

GREEK ORTHODOX IN AUSTRALIA

They are Placed Under the Spiritual Care of the Anglican Church

THE FUTURE OF THE CONCORDAT IN FRANCE NOT TO BE SETTLED TILL AFTER THE GENERAL ELECTIONS OF 1906

A French Priest Discusses French Ecclesiastical Affairs.

The Living Church News Bureau,
Paris, November 1, 1904.

IN CONNECTION with the subject of the Eastern Church in the West, some discussion has arisen regarding the recognition of Anglican ministrations to Orthodox Christians residing in Australia and elsewhere.

Such Orthodox, living at Melbourne, were, with the permission of the Patriarch of Jerusalem (Syrian), placed under the charge of the clergy (Anglican) of that city, they having no priest of their own to administer the sacrament of Baptism to them.

A somewhat flowery but decided letter was addressed by the Patriarch to the Anglican Bishop Goe of Melbourne. In it he speaks as follows:

"The bearer of this letter, the Rev. T. Dowling, English Chaplain, having informed us that there are in Melbourne many persons, members of the Orthodox Church, who emigrated from Syria, and who are in complete privation and without ecclesiastical help, they find comfort in a manner pleasing to God through your evangelical care and protection. . . . . We warmly beg you to take into your benevolent and spiritual solicitude the above- mentioned Orthodox strangers, and all others who are not unworthy of your aid, and to be good enough to receive them lovingly, kindly, and meekly, according to the teaching of Christ, in order that they may not err and fall into temptations, but that they may obtain the inheritance of heaven.

"In thanking you again on behalf of our Orthodox Christians, we conclude in praying the Almighty to grant your beloved Eminence long life and peace wherever you are, and to bestow upon you the grace of His boundless mercies with everlasting and invincible power and strength.

"Given in the Holy City of Jerusalem, this 8th day of August, 1892. "(Signed)

"Gerassimos, *Patriarch of Jerusalem.*"

All this was clear enough. Bishop Goe authorized the clergy of St. Peter's Melbourne, to minister to these Orthodox.

But a certin Syrian (the letter says, Arab) priest, Athanasios Kautopoulos, rebaptized the children, although they had been baptized by the Rev. E. S. Hughe according to the Greek rite.

The committee appointed by the Holy Synod at Athens to examine into the matter, expressed its disapproval of the rebaptism, "with exclamation." Athanasios has been recalled and the Archimandrite Nicandros Bettinis has been sent from Athens to take charge of the Greek Orthodox. The Archimandrite called at the Melbourne chapter house upon the Bishop, and solemnly pledged his word that there would be no more "rebaptisms." Bishop Clarke thereupon gave him the right hand of fellowship.

FRANCE.

The Chambers having met, the vexed question of the Concordat, its retention or the contrary, is the subject very much to the front.

It will be remembered that at Auxerre, M. Combes announced that he would present a bill to the Chamber for the separation of Church and State. Since then, however, the Premier has declared that the bill drafted by the parliamentary committee would constitute a sufficiently good basis for the discussion of the proposed separation. The opponents of the ministry believe that they see in this a sign of weakness; and that the real reason is that the cabinet is divided; that there is more hostility to the bill amongst its members than he would care to allow. There is doubtless much truth in the assertion. It seems to be becoming more and more probable every day that in spite of the Prime Minister's announcement that this reform would be taken in hand at an early date next year, the question will not be solved until after the general elections in 1906. There has appeared in the *Church Times* a long letter on the "Situation in France" (*Church Times*, October 21), dealing with the whole situation in France, and concluding as a matter, past further argument, that France has become hopelessly irreligious, and perfectly indifferent to the Church, Concordat, or anything that touched higher and spiritual matters.

I have drawn the attention of a well-known, liberally-minded priest—one who is also in authority in Paris, and quite conversant with our English habits of thought—to the letter in question. I think the comments that he makes on the strictures and mistakes, which are not wholly absent from the article, have a value that warrants one in translating them for your readers. He says:

"Strangers as well as French people who only judge matters by the light of journalism, are unable to see that if religion in France loses ground amongst the "*Milien populaire*" (we might perhaps say the populace generally) it gains amongst those who are well educated; and by this I do not mean the aristocracy, but the educated mass at large. To-day in all the towns in France there are more men observing their Easter duties and assisting at Mass than has been the case for the last fifty years [the article stated exactly the contrary to this]. If the congregationalist teachers have been driven out of the schools, they have been replaced nearly everywhere by devoted Christian men and women. For more than twenty years French Catholics have made the greatest sacrifices to keep up the standard of their religious work. This has been especially the case with regard to instruction in schools and the maintenance of the same. France is preparing a generation of young ecclesiastics and young laics, who will take the lead in all movements both social and intellectual. It is true that a section has got possession of the power; but it has against it the majority of the Paris journals. It is a remarkable phenomenon that we have now *La Republique, le Temps*, and *Debats*, all defending the Catholics.

"That it is a minority which governs the country, at the present time, cannot for a moment be doubted by any one at all conversant with the actual situation of our country. But this is to be remembered: *France is accustomed to allow herself to be governed*, not to *govern herself*. A sectarian coalition of Protestants, Jews, and anti-clericals having succeeded by clever manipulation and long effort in getting possession of the Power, and all the avenues that lead to it, it is natural enough that it will take some time to dislodge it. There are already, however, signs of a reaction."

This language of the Abbé is a very plain and straightforward setting forth of the case. Where he really touches the inner truth is in the expression of the fact that the characters of the two nationalities are entirely different, the one having chosen a form or government, allows that government to do its work, even though disagreeing with their views; the other elects its government, but is, by what is termed public opinion, constantly interfering with its procedures. The example of that which has been happening in the diplomatic world is a case in point, with regard to the long suffering of French Roman Catholics in viewing without more strenuous opposition the expulsion of the teaching orders. With regard to the Concordat, many are of opinion that sooner or later it is doomed.

But this is no argument that any Concordat shall cease to exist between Church and State. It will probably have a successor, just as it has had one or more predecessors.

"It was once said," says the *Guardian*, "that disestablishment in France would last till the first bad harvest, when Jacques Bonhomme would begin to wonder whether the one had not something to do with the other, and there is just a grain of truth in the remark."

This following notice seems a little significative:

"It is affirmed that Baron de Courcel is about to return to Rome to take up again his functions of *charge d'affaires* at the French Embassy to the Vatican. The lease of his hotel in Rome has just been renewed for a year."

The *Gaulois* publishes a circular addressed by M. Combes to the Bishops of those Dioceses where large seminaries are under the direction of the Sulpicians. The President declares that in consequence of the numerous complaints against the members of the "Congregationalist Staffs," which have been addressed to "him, he has decided to put an end to the situation which is neither in the letter or the spirit of the Concordat." The Bishops are to find secular priests to do this work.

The *Revue Catholique des Eglises*, which has just reappeared after the recess, contains an interesting article on the Concordat of Francois I. of France. At a time when the question of rupture or renovation or alteration of this compact is in the air, an exhaustive description of "position" of the understanding between the Pope and the great and very politic French king is specially interesting. Numbers of minor "agreements" had been made and broken previously between Church and State in France, but this covenant was the first which stood upon a definite basis, and gave the law to all succeeding arrangements. *Le Concordat de Francois I. et ses developpements* (1515-1564) merits a careful and thoughtful study.

George Washington.

WORK OF THE CHURCH OF THE ASCENSION IN NEW YORK

An Endowment Must be Raised for Inevitable Future

MASS MEETING ON DIVORCE REFORM AT TRINITY CHAPEL

Should City Parishes Maintain Chapels?

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau,
New York, November 21, 1904.

IN the year book of the Church of the Ascension, just published, the rector, the Rev. Percy Stickney Grant, makes an interesting comparative statement of the parish finances and activities for the past ten years. On November first of last year the Ascension completed a decade under the free seat system. The total contributions for all purposes from November 1893 to May 1904 were $580,897, the amount including $32,000 for new organ and chancel improvements in 1896; a legacy of $5,000 to the chapel and gifts of $6,250 toward the purchase of property on Horatio Street in 1897; and $103,304 raised for the endowment fund in 1902. The average annual contribution was $55,323, which the rector says is a gain of at least 75 per cent. over the old system. It is to be noted from the annual figures that the amounts of contributions are increasing year by year, that for the year just closed, $53,036, being larger than any other of the ten, except when there were large gifts for special purposes as noted above.

The Church of the Ascension is a down-town church, and although on a Fifth Avenue corner, it is close to that Fifth Avenue section where trade has to a large extent driven out the private residences of other days. There is a large population near by, but it also has changed greatly, although continuing to be one of the pleasantest residence sections of the city. It is doubtless true, as stated by the Rev. Mr. Grant, that the Church of the Ascension has reached the limit of its financial ability and that an endowment of at least $500,000 is needed to insure its existence. Toward this sum there is now in hand or pledged nearly $140,000. The rector states that on the west side of Manhattan Island, south of the Ascension, there is no aggressive work done by the Episcopal Church until you come to old St. Paul's Chapel, nearly two miles away. "Were the Church of the Ascension to be abandoned, a population of 300,000 on Manhattan would be without active work by the Church."

The growth in the number of communicants in the ten years covered by the rector's review was from 465 in church and chapel to 1,100. The aggregate annual attendance at services in the church is placed at 55,000, and in the chapel at 32,000. The parish house is used by members of clubs, classes, etc., to the number of 65,000 annually, and the attendance at the nursery on Charles Street is 11,000. The parish owes $67,000, which is in two mortgages, one of $43,000 on the rectory and parish house, and one of $24,000 on the chapel of the Comforter. The Rev. Mr. Grant notes the fact that during the past ten years the Ascension Memorial Church has become a self-supporting parish, a successful sale and purchase of chapel property on 43d Street in 1895 converting a financial burden, which not only absorbed the income of five tenement houses but required from one to two thousand dollars a year from Ascension parish, into the present successful independent parish. The Chapel of the Comforter was moved in 1896 from a rented building into a larger and more appropriate building of its own, in which the parish has an equity of $21,000. The organizations within Ascension parish include four missionary, ten charitable, twelve educational, nine social, six industrial, and four athletic.

In St. Agnes' Chapel, Sunday afternoon of last week, there was a meeting devoted to the divorce question, the speakers being men who feel that while the legislation of the last General Convention was a step in the right direction, it was not so radical a step as should be taken by the Church, if the evils of divorce and the remarriage of divorced persons are to be abated. The arguments were, in the main, those that were heard on the floor of the General Convention in support of the proposed canon. While the meeting was in no sense a protest against the action of the Convention, it was understood to be the beginning of a campaign, the object of which is to secure legislation three years hence by which the remarriage of divorced persons by clergymen of the Church shall be absolutely prohibited. The Rev. Dr. Morgan Dix, rector of Trinity Church, presided, and speakers included the Bishop Coadjutor of New York, Bishop Frederick Courtney, rector of St. James' Church, the Rev. Dr. William T. Manning, vicar of St. Agnes', Mr. Silas McBee, editor of *The Churchman,* and Mr. Francis A. Lewis of Philadelphia.

Both lay speakers, Mr. McBee and Mr. Lewis, said that the clergy were in the main responsible for the present condition of affairs. After giving some divorce statistics of the United States and Canada, by comparison of which the States suffer severely, Mr. Lewis said:

"Of all the cases I've seen in the newspapers, no matter how dark and doubtful and disgusting, I have yet to read of one single person being forced to go to a civil magistrate. Some clergyman stands ready to do the thing. And why, pray, should they be helping along the matter by pronouncing the blessing of the Church on those who have no claim to its blessing? Would it be hard for the clergyman to say to the divorced man or woman: 'If the civil law is good enough to divorce you, it is good enough to marry you again'? But that is just what the clergy won't do. And that is just what the parties to a divorce decree don't want them to do. They want to bring a clergyman of the Lord's Church into the transaction, that they may make respectable that which is disreputable."

Mr. McBee said that he believed the reason why divorce cases are multiplying so fast is that the ministers of every Christian body in the land are willing to marry divorced persons. Bishop Greer and Bishop Courtney based their remarks on the necessity of upholding the sanctity of the home and the ideal of marriage.

A discussion has been aroused by a letter which Bishop Potter sent to the rector of Calvary Church, the Rev. Dr. J. Lewis Parks, regarding the permanent closing of Calvary Chapel. The decision to close the chapel was practically decided upon some months ago, and was at that time spoken of in this letter; but the opinion of the Bishop was asked before final arrangements were made, and the opinion is what has aroused discussion, especially in those churches which maintain chapels. The Bishop says that he has never entirely approved of the chapel idea; that so long ago as when Grace Chapel was consecrated he expressed his opinion in the matter. He fears that there is danger of the promotion of an idea of caste in the maintenance by a parish of a chapel in a poorer district than that to which the parish church ministers, and says that the Roman idea of a multiplication of parish churches is, in his opinion, better than the maintenance of chapels.

The Rev. Dr. William M. Grosvenor, rector of the Church of the Incarnation, which parish is just completing a new chapel on the east side of the city, and the Rev. Dr. Ernest M. Stires, rector of St. Thomas' Church, which has a chapel on East 59th Street, both record themselves as at variance with the Bishop in the matter. Dr. Grosvenor said that cases must be decided upon their individual merits and that as a matter of course there come times when for one cause or another it may be deemed advisable to discontinue chapel work, but he does not believe that a chapel develops a caste feeling. Dr. Stires tells of the establishment of St. Thomas' chapel thirty years ago, and says that it is increasing in strength and usefulness every year. A caste feeling need not be developed, says Dr. Stires, if the work is properly conducted. There must be no patronage, but a spirit of thorough sympathy.

In St. Thomas' Church there was unveiled last Sunday a brass tablet in memory of one of the choir boys who perished in the *General Slocum* disaster last June. The tablet is inscribed as follows:

IN LOVING MEMORY OF
WILLIAM WALTER SCHRUMPF
Member of St. Thomas' Choir
Born Nov. 20, 1890
Entered into Life, June 15, 1904
(The General Slocum Disaster)

Mr. Robert Graham, secretary of the Church Temperance Society, suffered a painful injury on Tuesday of last week while on his way to the office of the Society in the Church Missions House. He had left a down-town car in front of the building and had started to cross the avenue, when he was hit by an up-bound car which he had not seen approaching. He was knocked to the ground and suffered a compound fracture of the left leg. He was taken to Bellevue Hospital, where his condition is said to be serious but not dangerous.

The Church Periodical Club held its annual meeting on Monday of last week in the Diocesan House. A speaker was Bishop Courtney, rector of St. James' Church, who told of the value of the work of the Club in Nova Scotia, where it was especially helpful to the clergy, bringing freshness into many

lives that would otherwise have been barren. At the business session the officers were reëlected, including the president, Mrs. Homer W. Reboul. There were added to the vice-presidents Mrs. J. F. Bartow and Mrs. Storey, and Miss A. H. Laight, one of the vice-presidents, was made recording secretary. The annual report of the Club was arranged and will be made public early next month.

The Rev. Edward R. Noble, who was graduated with this year's class from the General Theological Seminary and who has been on the staff of the City Mission Society, has accepted a position on the staff of the Memorial Church of the Advocate, Philadelphia.

Two farewell services have been said in the Church Missions House in the past week, one on Tuesday morning for Bishop Graves of Shanghai and Bishop Ferguson of Cape Palmas; and one on Saturday morning for Bishop Van Buren and Mrs. Van Buren, the Rev. and Mrs. Walter Mitchell, and the Rev. and Mrs. Nathan Matthews. The Rev. Mr. Mitchell goes to Porto Rico with Bishop Van Buren and is to be rector of the Church of St. John the Evangelist. The Rev. Mr. Matthews returns to his work at Cape Mount, Africa, and takes with him his bride of a week.

COMMENTS OF A VETERAN LAY DEPUTY ON THE LATE GENERAL CONVENTION.

THE meeting of the General Convention in Boston was far more satisfactory than that in San Francisco in 1901. At the latter place there seemed from the first a disposition to hurry things and postpone action, so that an adjournment might be had as soon as possible; while in Boston very full liberty was given to debate, and time given for consideration before coming to a vote. Such time is not always wasted, although considerable of the speaking might be considered surplusage. At all events, it allowed new members their opportunity of discharging what they conceived to be their duty in the way of protest or intended enlightenment.

As at all previous Conventions, there was discontent with the allotment of seats. This will always be the case until it becomes a settled rule that the Convention shall meet in a hall instead of a church. The construction of a church is unsuited for the meeting of a popular assembly, where the debate comes from the pews instead of the voice from the desk or the pulpit. There is the still greater objection that it is impossible to secure due reverence in a church. It was painfully evident in Boston, when many times a somewhat hilarious expression followed, when a good point was made or a good story told. The main reason why Conventions have been held in churches heretofore has been the supposed necessity of providing a place of meeting for the House of Bishops near the House of Deputies; but this can surely be provided for, as it was in New York when the House of Bishops met in Trinity Chapel Sunday School room and the House of Deputies in the Church of the Transfiguration two or three blocks away. It is to be hoped that this matter will be taken into serious consideration before the Convention meets in Richmond in 1907, and that a suitable hall will be provided for the House of Deputies. We must all have been struck with the perfect acoustics of Symphony Hall in Boston when 5,000 people were assembled at a great missionary meeting, and the wish felt that the Convention could be similarly provided for.

Never were so many points of order raised as in Boston, consuming much time, and as a rule availing nothing. It is fair to presume that the chair will notice and rule points of order as they occur.

Three subjects of main importance occupied the attention of the Convention—the canon on Remarriage after Divorce, the establishment of a Court of Appeals from the decisions of a diocesan court, and Revision of the Canons. After a long debate, the House of Deputies by a very narrow majority voted down a canon prohibiting remarriage by the Church of any divorced person. The House of Bishops passed the canon. Subsequently the House of Deputies passed a canon which, by its restrictions and limitations, amounted virtually to being prohibitive of the remarriage of any divorced persons. The Bishops concurred in this compromise canon, and thus for the present the question was disposed of.

The canon establishing a Court of Appeals was passed with great unanimity and its machinery provided for.

The Joint Committee's report upon the revision of the canons was carefully considered and finally adopted—almost unanimously.

The Huntington Amendment, after twelve years' discussion, was finally adopted after considerable opposition. As to its value there is great difference of opinion. Dr. Fulton in the *Church Standard,* said: "From a *practical* point of view I do not think much of the amendment. I do not believe that any considerable number of congregations is likely to come flocking to our Bishops, asking to be taken under their episcopal wing, and if there should be far more such cases than I expect to see, I think the Bishops have a perfect right to do all that the amendment permits them to do. As a matter of *principle,* however, the amendment has a different aspect."

The revision of the canons was carried through with unexpected celerity, largely owing to the skill and excellent handling of Mr. Saunders of Massachusetts.

The Convention has done well to get through happily with these three matters.

Of the minor subjects which came up was a resolution proposing to reduce the number of deputies from four to three in each order from each Diocese. This is based upon the erroneous idea, as I think, that the House is now too large and unwieldy. No Convention that I have ever attended in the last fifty years has recorded on any measure 400 votes. As I have before remarked, the trouble is not in the size of the body, but in the place of meeting. There will always be at least twenty per cent. of the elected members absent from one cause or another. A notable instance at this Convention was the absence of nearly the entire number of deputies from Texas, although great care had been taken to secure those who pledged themselves to attend, but who from providential causes were unable to do so. The matter was referred to the next General Convention, and I venture to think that the change will be regarded as premature and unnecessary if the Convention will meet in a suitable public hall.

Another resolution introduced and referred, looked to what is called proportionate representation, the idea being that the Dioceses having the largest number of clergy should have the largest number of deputies, the effect of which would be to create a sectional preponderance of deputies in the large, contiguous Dioceses like New York, Pennsylvania, etc. The states of New York, Pennsylvania, and New Jersey will have in 1907, 96 deputies, or fully one-fourth of the whole number in actual attendance.

It seems to be overlooked that the bodies which created the General Convention were Dioceses, and not the people. A disregard of this principle of the equality of the Dioceses would disrupt the General Convention, as the smaller Dioceses would no longer attend a General Convention in which they had no equal voice, and would be placed in an unequal position. The smaller Dioceses would never consent to such a change and never ought to do so. The larger Dioceses already are accorded a leading position and exert an influence beyond their numerical strength, because of their prominent leaders; and no one objects to such being the case. It would be unfortunate that an issue should arise upon this question, and which would certainly mar the peace and harmony which has so long existed in the great Council of the Church.

The question of allowing a permissive use of the Westminster Revised Version did not seem to us of the laity a very important matter, and the strong conservative feeling in reference to the King James Version, so well voiced by Mr. Geo. C. Thomas, expressed the reverent attachment we feel for the Bible which is associated with our earliest recollections.

The proposal to place upon the title-page of the Prayer Book the simple title of "The Book of Common Prayer," had much to recommend it upon the grounds stated by Dr. Huntington, and I believe would have given our Prayer Book a wider appreciation and use among all religious bodies. The addition to the title-page of the name Protestant Episcopal Church in the United States, naturally gives it a denominational character, instead of its being a manual of Church worship adapted to all people. Unfortunately the proposal was killed in the House of its intended friends by raising another and different issue.

The report of the Joint Committee on Christian Education received a better and more appreciative reception than at San Francisco. It should be widely circulated, as the importance of the subject demands.

G. R. Fairbanks.

Fernandina, Fla., Nov. 15, 1904.

Diocesan Conventions.

A BISHOP ELECTED IN KENTUCKY.

Choice of the Rev. Chas. E. Woodcock, D.D.

THE result of the third episcopal election to choose a successor to the late Bishop Dudley in Kentucky was the choice of the Rev. Charles E. Woodcock, D.D., rector of St. John's Church, Detroit. Dr. Woodcock was almost unanimously chosen on the twelfth ballot.

The special, or, more accurately, the adjourned session of the Council, called for the purpose, assembled in St. Paul's Church, Louisville, on Wednesday, November 16th. The Rev. Dr. Minnegerode celebrated Holy Communion.

A conference had been held the night before to exchange views and to obtain information about probable nominees. At that conference the Rev. Dr. Manning of St. Agnes' Chapel, Trinity parish, New York, was urged as the best man for the place, and some who had not voted for him in September united in this opinion. A letter, however, from Dr. Manning was read, requesting that his name be not considered, and asking that it be withdrawn if presented. A telegram to the same effect was also read. In the judgment of many this took Dr. Manning out of the list of eligible men.

The Rev. Frank Du Moulin of Chicago had many supporters. The Rev. F. F. Reese, D.D., of Nashville, the Rev. Dr. James R. Winchester of St. Louis and others were named at the conference.

Promptly at half-past two the Council was called to order, and, after prayers by the President, nominations were called for. It was decided to cast a nominating ballot before any speeches had been made or any names suggested.

The result was as follows:

INFORMAL BALLOT.

	CLERICAL.	LAY.
The Rev. F. Du Moulin	8	10
The Rev. F. F. Reese, D.D.	2	2
The Rev. H. S. Nash, D.D.	1	..
The Rev. W. T. Manning, D.D.	2	2
The Rev. J. K. Mason, D.D.	1	3
The Rev. James R. Winchester, D.D.	1	..
The Rev. John J. Gravatt	1	..
The Rev. Carl E. Grammer	1	..
	17	17

According to the canons, an election requires a majority in each order of all entitled to vote. As there are twenty priests entitled to vote, and 27 congregations, the successful candidate needed eleven clerical and fourteen lay votes.

The large vote cast for Mr. Du Moulin evidently surprised the members of the Council, and greatly encouraged his supporters.

Nominations being called for, Mr. M. B. Nash, lay deputy from Grace Church, Paducah, placed in nomination the Rev. Frank Du Moulin, rector of St. Peter's Church, Chicago. Mr. W. A. Robinson of St. Andrew's, Louisville, nominated the Rev. F. F. Reese, D.D., of Christ Church, Nashville.

A general discussion followed, in which much eloquence was displayed, and in which all the virtues desirable for any Bishop to possess were shown to be the characteristic of the particular individual for whose election the speaker was pleading. Nothing was said against any of the nominees, but anything spoken in favor of any one of them was attributed by succeeding speakers in a more exaggerated form to his man. Thus bitterness and ill-feeling were avoided, and as much accomplished as is usual by eloquent speeches where everyone has already made up his mind as to how he will vote.

During the discussion the Rev. L. W. Rose nominated the Rev. Dr. Manning, whereupon Dean Craik read a telegram, received the day before from Dr. Manning, requesting that his name be not presented. Dr. Craik then urged the election of Mr. Du Moulin. Three ballots were then taken, with results as shown by the annexed table.

Then a rather dramatic and exciting scene followed, when Dr. Estill withdrew the nomination of Dr. Reese and moved to make Dr. Manning's election unanimous.

The Rev. L. E. Johnston opposed the motion, as did Mr. H. S. Gray, lay deputy from the Advent, Louisville, on the ground that Dr. Manning had asked us not to consider his name, and as the balloting showed that Mr. Du Moulin was the choice of the majority of the Council, it would be the graceful thing for the minority to accede to the wishes of the majority and to make Mr. Du Moulin's election unanimous.

Archdeacon Benton read a letter from Dr. Manning, requesting him to withdraw his name if it should be presented, but adding that in spite of this request he believed that Dr. Manning could not decline a unanimous call from the Diocese to become its Bishop. The fourth, fifth, and sixth ballots were cast, when Archdeacon Benton insisted that Dr. Manning's request be respected and withdrew his name. The seventh and eighth ballots followed, when a recess was taken till 8 o'clock.

Upon reassembling, after prayer by the President, the roll was called for the ninth ballot, after the announcement of which, Dr. Minnegerode called Dr. Mason to the chair and placed in nomination the Rev. C. E. Woodcock, D.D., rector of St. John's Church, Detroit, Michigan.

This nomination was seconded by Dr. Mason, Mr. Jonas, a lay deputy from Henderson, and the Very Rev. Dean Craik. The Rev. L. E. Johnston and Mr. Gray still pressed for the election of Mr. Du Moulin.

The tenth and eleventh ballots were taken, when the Rev. Mr. Johnston, in an excellent speech, asked that in the interests of harmony and for the sake of united action the name of Mr. Du Moulin be withdrawn, and that all the ballots be cast for the Rev. Dr. Woodcock.

The twelfth ballot was then cast, and the President announced the result and declared the Rev. Charles Edward Woodcock, D.D., to be the choice of the Council for Bishop.

The Rev. Drs. Minnegerode and Craik and Messrs. W. A. Robinson and A. L. Terry were appointed a committee to notify Dr. Woodcock of his election. After signing the canonical testimonial, the Council adjourned, subject to the call of the President.

The result of the election seems to be a remarkable illustration of the fact that man proposes, but God disposes. For six months a very active canvass has been carried on, and many letters written and inquiries made in the search for the right man to succeed Bishop Dudley. Many names have been considered, and although Dr. Woodcock's name was suggested last spring, comparatively little thought was given to him, and he has never been mentioned in the conferences held, nor at the previous meetings of the Council.

And yet, in a half hour after he was nominated, he was the unanimous choice of the Council. His election is hailed with great satisfaction, and in case of his acceptance he will receive a cordial welcome to Kentucky, and be assured of the hearty support of a united Diocese.

The following is the table of the ballots:

BALLOTS.	Du Moulin.		Reese.		Manning.		Mason.		Grammer.		Woodcock.	
	Clerical Vote.	Lay Vote.	Clerical Vote.	Lay Vote.	Clerical Vote.	Lay Vote.	Clerical Vote.	Lay Vote.	Clerical Vote.	Lay Vote.	Clerical Vote.	Lay Vote.
First	10	10	4	4	1	..	1	1	1	1	..	..
Second	9	12	4	3	2	1	1	1	1	..	..	..
Third	9	11	4	2	2	3	1	1	1	..	..	..
Fourth	6	5	1	1	10	11	..	..	..	..	..	..
Fifth	7	5	..	1	10	11	..	..	..	..	..	..
Sixth	7	7	..	..	9	9	1	1	..	..	..	..
Seventh	10	10	..	..	6	6	1	1	..	..	..	..
Eighth	10	9	..	..	6	7	1	1	..	..	..	..
Ninth	9	9	..	..	6	6	..	..	..	..	2	1
Tenth	6	8	..	..	..	..	..	..	..	..	11	8
Eleventh	5	7	..	..	..	..	..	..	..	..	12	9
Twelfth	1	2	..	..	..	..	..	..	..	..	16	14

THE BISHOP-ELECT.

The Rev. Charles Edward Woodcock, D.D., Bishop-elect of Kentucky, was ordained deacon in 1882 and priest in 1883, both by the late Bishop Williams of Connecticut. He served as assistant at Grace Church, Baltimore, until 1884; as rector of the Church of the Ascension, New Haven, Conn., 1884 to 1888; rector of Christ Church, Ansonia, Conn., 1888 to 1900; since which latter year he has been rector of St. John's Church, Detroit. He is a member of the Standing Committee of the Diocese, and represented the Diocese of Michigan in the recent General Convention, as in 1895 and 1898 he represented that of Connecticut. His degree of D.D. was received during the present year from Hobart College, Geneva, N. Y.

THE MICHIGAN DIOCESAN CONVENTION.

No Request for a Bishop Coadjutor.

DETROIT, November 18, 1904

THE anticipated request of the Bishop for the election of a Coadjutor was not made to the diocesan Convention. The greatly improved health of Bishop Davies within the few days prior to the gathering of the session led him to state informally that no such request would be made.

The Convention opened at St. John's Church on Wednesday, November 16th, the Bishop being celebrant and a number of the

clergy assisting at the opening service. The sermon was preached by the Rev. Dr. Maxon, rector of Christ Church.

The Bishop's address was read at the beginning of the afternoon session in the parish house. A pleasant incident followed in the presentation to the Bishop, for himself and Mrs. Davies, of a handsome solid silver tea service as the gift of the clergy and laity of the Diocese, with a happy address in presentation by the Rev. Henry Tatlock, who said in part:

"Fifteen years ago, on St. Luke's day, the eighteenth of October, 1889, you were consecrated Bishop in the Church, for the Diocese of Michigan, and shortly thereafter you came to us, to take up the responsible and arduous labors of that sacred office. So faithful and loving has been your discharge of the duties which you then assumed that we, the clergy and laity of the Diocese, are moved to take this occasion for expressing our high esteem and warm affection for you, which have steadily grown and deepened during these years of your watch and care over us.

"Of the wisdom of those fifteen years of your administration no stronger proof could be given than the peace, the vigorous life and steady growth, and the bright promise of future development which characterize the Church under your care."

The Bishop was deeply affected by the presentation, and responded in choice language. Another resolution gave the congratulations of the Diocese to the Rev. Stephen W. Frisbie on his 26th successive election as secretary of the Diocese.

Resolutions on the subject of divorce, introduced by the Rev. Dr. Maxon and amended somewhat in the course of the debate, were passed in form as follows:

"In view of the increasing prevalence of divorce in the United States and in the state of Michigan, and the serious dangers consequent thereon, threatening the integrity of the family life, be it resolved:

"That in the judgment of this convention the clergy and laity of the Diocese should address themselves, in sermons and public addresses, and by such other methods as they shall deem expedient, to the more careful education of public sentiment with reference to this matter and further, in view of the fact that at the last General Convention a new canon of marriage and divorce was, by a large majority, adopted as a law of this Church, to come in effect January 1, 1905, be it resolved,

"That the secretary of the Diocese be requested to procure an authentic copy of said canon and have copies struck off to send to the clergy of all parishes and missions of the Diocese for distribution among their people. Be it further

"*Resolved*, That the clergy and laity endeavor by such methods, as they may deem wise, to bring the laws of the state on divorce and remarriage more nearly in accord with the standards of the Church."

It was reported on the morning of the second day that the Diocese of Michigan had beaten its record in contributions toward General Missions, which during the past year had amounted to $7,300, which is within $400 of the amount of the apportionment. The apportionment made for the ensuing year, which was unanimously accepted by the Diocese, is $6,600. There were chosen as members of the Missionary Commission the Rev. Dr. Rufus W. Clark, Rev. Dr. C. E. Woodcock, Rev. Dr. W. D. Maxon, Messrs. Clarence A. Lightner, F. S. Burrage, Louis H. Paddock, Edwin W. Gibson.

Diocesan Missions also received attention, and especially the excellent work of the general missionary, the Rev. W. S. Sayres, D.D.

News being received of the election of the Rev. Dr. Woodcock as Bishop of Kentucky, brought forth the congratulations of the Convention in the following language:

"*Resolved*, That this Convention has heard with unusual interest of the election of the Rev. Dr. Woodcock, rector of St. John's Church, Detroit, as Bishop of the Diocese of Kentucky, and desires to make record of its appreciation of the high honor and call to service, which has been bestowed upon one of the members.

"*Resolved*, That the congratulations of this Convention be herewith extended to the Rev. Dr. Woodcock upon his election, and that we, the members of the Convention, extend to him the assurance of our prayers, that he may be guided by divine wisdom, with reference to the high matter which awaits his decision."

SUNDAY SCHOOL COMMISSION.

The Sunday School Commission was enlarged and the treasurer of the Convention was authorized to meet its expenses up to $100. The committee consists of the following: The Rev. John Mockridge, Dean of Convocation; Rev. William Gardam, Rev. R. W. Clark, D.D., Rev. W. D. Maxon, D.D., Rev. C. L. Arnold, Rev. S. S. Marquis, Messrs. George Swift, C. H. Candler, D. S. Sullivan, and E. W. Gibson.

Dr. Woodcock, in reparting for the committee on the State of the Church, said that the Diocese has 128 congregations, of which 97 are self-supporting, that Detroit has 24 of the parishes and missions, and that there were 1,049 Confirmations last year.

Two matters of unusual interest occupied the attention of the delegates on Thursday. The first was the creation of the office of Chancellor of the Diocese. For many years, the late Sidney D. Miller acted in the capacity of legal adviser, but without formal appointment. His death left a void not easy to fill in the counsels of the Church in Michigan, and those in authority felt that some definite action ought to be taken. Accordingly, the Convention passed a resolution, authorizing Bishop Davies to choose a chancellor, who shall be the legal guide of the Bishop and the Standing Committee, on all matters pertaining to the Diocese. The Bishop, with the approval of the Convention, named James Cosslett Smith for the office.

Secondly, the Convention unanimously indorsed the Laymen's Forward Movement of the Middle West, which was organized Tuesday.

Action was taken approving a scheme for the union of the Church Association of Michigan, and the Board of Trustess of the Protestant Episcopal Church, Diocese of Michigan, the purpose being to place real estate holdings and funds under the control of a single body. It will be necessary to go to the legislature for a special authorization.

The Convention elected the following officers and committees: Treasurer, Wm. T. DeGraff; Assistant Secretary and Registrar, Rev. Paul Ziegler; Board of Trustees, Bishop Davies, W. J. Gray, C. A. Lightner, H. P. Baldwin, William C. Maybury, C. H. Campbell, Theodore H. Eaton, F. E. Driggs, James N. Wright.

Standing Committee, Rev. Messrs. S. W. Frisbie, W. D. Maxon, D.D., William Gardam, Rufus W. Clark, D.D., and Messrs. Sidney T. Miller, H. P. Baldwin, and Charles S. Denison.

At a missionary meeting on Wednesday night, it was determined to raise $8,200 for diocesan missionary work, and $6,000 for the apportionment fund or general missionary work.

The meeting was presided over by the Rev. C. E. Woodcock, D.D., rector of St. John's Church. The Rev. Arthur S. Lloyd, D.D., of New York, Secretary of the Board of Missions; Rev. W. S. Sayres, D.D., General Missionary of the Diocese, and Rev. W. H. Bulkley, missionary, addressed the meeting. J. B. Howarth, treasurer of the missionary society, read his report.

MICHIGAN CITY DIOCESAN COUNCIL.

South Bend, Ind., Nov. 17, 1904.

THE sixth annual Council of the Diocese opened in St. James' Church, South Bend, Ind., November 15th, at 2 P. M., with the sessions of the Woman's Auxiliary, Mrs. J. H. White presiding. After devotions by the Bishop and an address in praise of their work and urging greater effort for spirituality in the study and work of the Auxiliary, the business session was held. All branches save one were represented, and about 150 were in attendance. The triennial offering was reported as over $380, and annual pledges for the mission work of the Diocese to the amount of $450 were made. Mrs. H. R. Neely gave a very interesting account of the Boston meetings and Miss Edgerton read a good paper on the Junior Auxilary work.

In the evening a fine missionary service was held at 7:30 P. M. The combined choirs of the parish and Howe School sang splendidly, and the Rt. Rev. Dr. Fawcett, Bishop of Quincy, preached a sermon, eloquent and inspiring, on the text: "I beheld Satan, as lightning, fall from heaven." Its theme was Christ's vision as Seer of the future triumphs of His Kingdom. In graphic, earnest words the Bishop traced the missionary history of the Anglican Communion, and particularly of the American Church, calling upon us for more prayer, more giving, more consecration to this noble work.

A large majority of the delegates to the Council proper were present at the 7:30 A. M. Eucharist, Wednesday morning, at which the Bishop was celebrant. The opening service for the Council was a High Celebration, with the rector, Rev. F. M. Banfil, as celebrant, and Dr. Wm. H. Van Allen of the Church of the Advent, Boston, as preacher. Stainer's complete service was beautifully sung throughout, the altar was most beautiful in its own dignity and rich vestments, and with the brilliance of its lights and flowers. The church crowded with worshippers, the reverence and dignity of the finely rendered choral service, and an exceedingly able sermon on St. Matt. xvi. 18, made this the most impressive and helpful service ever held in the Diocese. The Catholic conception of the Church, *versus* the Protestant, and the Church under the threefold figure of the Kingdom, the Bride of Christ, and the Lamb's Wife were the main thoughts of the sermon, filled with scriptural quotations, close and convincing, reasoning, uncompromising statement of the truth and deep spirituality. Dr. Van Allen also delivered a telling address at the conclusion of the luncheon served the delegates at 1 P. M., in which, among other happy hits, he denominated the so-called "troublesome belt" of Catholic Dioceses in the West as the "championship belt."

The business session of the afternoon began with the reading of the Bishop's annual address, in which the recent divorce legislation of the General Convention was deplored as a compromise of principle and a possible barrier to future remedy of our canons. A beautiful Church, St. Mary's, had been consecrated at Delphi, the rectory and parish house combined at Kokomo, had been blessed. It was hoped soon to have a church edifice at Indiana Harbor, where the Rev. T. D. Phillipps is earnestly laboring. The loss of seven clergymen, removed to other Dioceses, was regretfully chronicled, and only five have as yet come to fill their places.

It was announced that the full amount of the $40,000 for the further endowment of the Diocese had been pledged and that nearly $17,000 cash was in hand. A permanent committee to collect and invest the funds was appointed, consisting of the Bishop, diocesan treas-

urer, chancellor, the Hon. John H. Barker, who gave one-third of the amount, Albert Y. Harlin, and Stephen Bond. This committee was also authorized to devise ways and means for securing the salary of the Bishop and other expenses of the Diocese till the income from the endowment is available. The Rev. H. R. Neely, retiring Financial Secretary, and Rev. G. P. Torrence, who resigned as Archdeacon to become rector of Gethsemane parish, Marion, Ind., were each accorded a unanimous vote of thanks for services.

The following are the officials of the Diocese for the coming year:

Standing Committee—Rev. Messrs. J. H. McKenzie, E. W. Averill, W. S. Howard, F. M. Banfil, and G. P. Torrence. Dr. McKenzie was made President and Mr. Averill, Secretary.

The Rev. W. J. Lockton was reëlected Secretary of the Council, with the Rev. John A. Linn as assistant; Mr. Walter Vail was re-elected Treasurer.

The Bishop appointed as the officials of the Woman's Auxiliary for the Diocese: President, Mrs. J. H. White; Vice-President, Mrs. E. C. Howe; Recording Secretary, Mrs. A. S. Wheeler; Corresponding Secretary, Mrs. Jas. S. Murphy; Treasurer, Mrs. Albert Cook; Miss Clara Edgerton was given charge of the Junior Auxiliary work, and Miss Magee, of the United Offering work.

Mr. John W. Wood, who arrived at the end of the Convention, gave a helpful address on the nature and extent of the Church's mission work, after which the Council adjourned with the usual devotions.

ALBANY CONVENTION AND BENEDICTION OF THE CATHEDRAL CHOIR.

Albany, November 15, 1904.

THE opening service of the annual Convention of the Diocese of Albany was held in the Cathedral of All Saints', to-day. Holy Communion was celebrated at 7 o'clock. At 11 o'clock the nave was filled with a large congregation. A magnificent procession, composed of the choir, about 100 clergy of the Diocese, the Cathedral clergy, the Cathedral chapter, the visiting Bishops, the Bishop Coadjutor, and the Bishop of Albany passed into the new and beautiful choir just completed. The Bishop of Albany, standing in the midst of the choir with his chaplains, began the service of benediction. That function completed, the Bishop began the celebration of the Holy Communion, the Bishop Coadjutor of New York, the Rt. Rev. Dr. Greer, reading the epistle, the Rt. Rev. Dr. Lawrence, Bishop of Massachusetts, reading the gospel.

Bishop Brent of the Philippines preached the sermon, which was both eloquent and forceful. His texts bearing on the consecration service were:

"I have surely built thee a house to dwell in, a settled place for thee to abide in forever. I have hallowed this house to put my name there forever, and mine eyes and mine heart shall be there perpetually."

Bishop Brent devoted the early part of his sermon to drawing a comparison between the dedication of Solomon's temple after the work of twenty years' toil and patient waiting by the Israelites to the dedication of All Saints' Cathedral in the first completion of its stately choir and tuneful instrument of ordered music. "Our hearts, yours and mine," he said, "thrill in unison with your chief pastor as he views this result, which is a fitting crown of his life's work. I share your joy. You wish me to voice it. You give it to me and I toss it back. It rises upward and touches the very throne of God. Love is enthroned with the very stones of the building. Noble grief speaks in the memorials. Beside the munificent offering of the rich there is the splendid offering of the poor. All have a share."

The preacher then referred to the second part of his text as the other aspect of the offering—the acceptance and God's joy at the gift. Incidentally, Bishop Brent called to the attention of his hearers the fact that the greatest monuments in the world are the fruits of religion—in literature, in art, in architecture and in music. "A Cathedral," he said, "should be both missionary and patriotic. I want to take occasion right here to thank the clergy and laymen of this Diocese for their prayers and sympathetic support of my work in the Philippines, which I greatly appreciate. No one knows of how much value is a brother Christian's coöperation than does the lone worker in a foreign mission field."

In closing, Bishop Brent drew a picture of what to his mind constituted an ideal Cathedral, where all clergy of the Diocese would find time to visit for rest, devotion, and study, where mission workers should find sympathy, and where in following out the patriotism which is a spirit of the Church, orators should be invited to keep the national holidays and to voice the patriotic sentiment of the people in federal and state thought. In conclusion, he said:

"May God lead you to work out His will with His temple to make it a monument of religious, missionary, and national life."

The improvements lately concluded, which mark such an advancement in the Cathedral building, embody the building of choir rooms, Dean's study, clergy study, meeting room of the chapter, all of which play so important a part in the business routine of a church, the beautified choir aisles, and the choir itself, which, with the organ, was dedicated to-day.

The walls of the choir have been heightened about a third and admit of second rows of windows above the first. The ceiling is a labyrinth of graceful arches, inset with terra cotta. The temporary clergy and choir stalls have given place to exquisitely carved ones to match those originally brought from abroad. A beautiful reredos of white composition, resembling marble, has been placed behind the altar and the large east window has been completed. This is known as the Bishop's window and is the result of voluntary offerings to Bishop Doane from his friends and his people.

The great organ which has been built to the design of Dr. Starnes is the first one to be built on Cathedral scale in America.

There were a great many distinguished people, friends of Bishop Doane, present, among whom were Bishop Lawrence of Massachusetts, Bishop McKim of Tokyo, Bishop Greer of New York, J. Pierpont Morgan, Esq., of New York, and Mr. Robert Gibson of New York, architect of the Cathedral.

OPENING OF THE CONVENTION.

The Convention opened at two o'clock in Graduates' Hall. The Convention was organized by the election of the Rev. W. C. Prout as Secretary, this being the 25th anniversary of Mr. Prout's secretaryship of the Diocese. The occasion was marked by a presentation from the Bishop and clergy of the Diocese of a handsome silver inkstand. Canon Fulcher, who has been associated with Mr. Prout as assistant secretary, also received from the Bishop and clergy a handsome silver candle-stick. After this the usual routine business was transacted.

At 4:30 in the Cathedral, Bishop Doane read his address, which was printed last week. A missionary meeting was held in the Cathedral in the evening.

Wednesday morning the Convention re-assembled after Matins. The Rev. James Caird, President of the Standing Committee and Chairman to the committee appointed by the Convention, read a most beautiful tribute to the late Secretary of the Standing Committee, Dr. Pendleton, whose sudden death cast a gloom over what would have been glad days for the clergy and laity of the Diocese of Albany. The Rev. Dr. Silliman of Stockport, N. Y., was elected a member of the Standing Committee to fill the vacancy. Mr. Francis N. Mann, Jr., was elected lay deputy to the General Convention and Mr. Nichols of Hudson, provisional deputy to the General Convention. The business of the Convention was quickly transacted and it adjourned at one o'clock. At a meeting of the Board of Missions held in the afternoon, the Rev. J. N. Marvin was reëlected Secretary and Assistant Treasurer, and Col. William Gorham Rice, Treasurer.

At a meeting of the Commission for Deaf Mute Work, also held in the library of the Bishop's house, the Rev. Dr. Enos of Troy was elected President to succeed the late Dr. Pendleton, the Rev. George L. Richardson of Glens Falls, Secretary, and the Rev. J. N. Marvin, Treasurer of the Commission. The missionary, the Rev. H. Van Allen, was re-appointed and his salary increased $100.

At a meeting of the united Committee of the Archdeaconries on work among Oriental Churches, the Rev. C. B. Perry of Cambridge, N. Y., was elected President and the Rev. J. N. Marvin, Secretary. Satisfactory progress has been made and a detailed report will soon be issued.

SPLENDID WORK BEING DONE IN NEW HAMPSHIRE.

A GENERAL missionary apportionment exceeded by more than $200, and a house-to-house canvass of a large part of the state in the interests of the Church, were the leading features made known at the New Hampshire diocesan Convention last week.

The Convention opened in the parish house of St. Paul's Church, Concord, on Tuesday, November 15, 1904, the Bishop presiding. Hon. Horace A. Brown was elected secretary of the Convention for the forty-seventh time. In his absence, on account of sickness, the Rev. H. F. Hill, D.D., was chosen temporary secretary.

In the evening, in St. Paul's Church, was held the annual missionary meeting, preceded by an organ recital by Mr. Claude P. Landi. Reports were made with reference to the work of the diocesan Board of Missions and the Woman's Auxiliary, and concerning the apportionment for General Missions. Last year the general board apportioned $1,400 to New Hampshire. The diocesan Convention determined to ask the parishes for $1,600, with the result that $1,664.75 was contributed, sixteen parishes and missions giving more than the amount for which they were assessed. This year the general board has raised our apportionment to $1,800, a fact the announcement of which was apparently received rather as a gratifying indication of a higher rating than as an imposition of an increased burden.

In the matter of the apportionment for diocesan missions, the report was less encouraging, the amount raised being somewhat short of the sum assessed.

The Rev. E. M. Parker, of St. Paul's School, gave an interesting account of the work of the canvassing committee, which has already visited every house in 91 of the 240 towns and cities of the state, and partially canvassed 23 towns, obtaining information as to the religious affiliations of the people, distributing Bibles and Prayer Books, and arranging for the care of scattered Church people. The Rev. Mr. Flanders of Woodsville explained how the work of the canvass is followed up in supplying the ministrations of the Church to her scattered members, remote from established parishes, keeping in touch with them by sending reading matter, books, periodicals, and Church papers, and starting new missions where conditions seem sufficiently favorable to warrant such action. The Rev. Mr. Patterson of Claremont told of the work in the smaller towns, and the Rev. Mr. Robinson of work

in manufacturing towns, with their depressing social conditions and mixed population.

On Wednesday morning, at 7 A. M., there was a celebration of the Holy Communion in St. Paul's Church, and at 9:30 the corporate Communion, at which time the Bishop delivered his annual address.

THE BISHOP'S ADDRESS.

He reported that during the year he had confirmed 251 persons, and ordained three to the diaconate, and that the clerical force of the Diocese had been assisted by twenty-three lay readers. He spoke feelingly of the death of Bishop Huntington, referring to him as "a great Bishop and a great man."

"The Bishop of Central New York did not seem to me," he said, "very greatly to relish the business of legislation, the work of conventions and all that. In the House of Bishops his voice was not very often heard. But in thoughtful writing for the Church newspapers and reviews upon themes both high and deep and large, I know no other Bishop and no other man who has contributed more to the guiding of the Church in ways spiritual, evangelical, Churchly, real, than Bishop Huntington."

Regarding the work of the General Convention, the Bishop spoke as follows:

"I can hardly omit to say some word touching the Convention of the Church held in Boston. It was a noble body of Christian men. The missionary spirit prevailing beyond what has been known before, a thing for which many have been speaking and praying, lo, these many years, brings very great comfort to our hearts. It is certainly a token and a promise of better things. The reports by our splendid men in the mission field of their three years' work were not shut off, cut down, thrust into a corner. And those vast missionary meetings, crowding some of the largest halls in Boston, how inspiring they were! To some of us, it was an especial satisfaction to see how our Miss Kimball's New Hampshire Missionary hymn, with music by her rector,

"Wider and wider yet,
The gates of the nations swing,"

swept everyone in that vast mass of worshippers.

"In legislation, not all that I desired was done to make the law concerning the remarriage of a divorced person stringent enough, although some further safeguards were established. I regard the 'Huntington Amendment,' as it is called, designed to make the Church more flexible, better fitted to 'catch men,' and to do them good, as in the right direction, whether much or little of direct result comes of it. The canon of the Board of Missions is a clear improvement on the previous canon. And, in general, the work done by the committee upon Constitution and Canons was so well done that it rather wonderfully commended itself to deputies and Bishops alike. The drift of legislation was right. The establishing of a Court of Review, which may be called in, after an ecclesiastical trial, was very sorely needed. Our own Dr. Roberts is one of the judges of the district of New England. I hope that another Convention may give a Court of Final Appeal upon questions involving doctrine only."

He strongly recommended the abandonment of further attempts to increase the diocesan funds for the relief of the clergy, and the concentration of effort in that direction upon the General Clergy Relief Fund.

This last matter occasioned more debate than any other question before the Convention, a proposal to establish a diocesan retiring fund being voted down, while on the other hand the proposition to merge the diocesan efforts in the general fund met with considerable opposition. It was finally voted to appoint a committee to examine into the question, and report at the next Convention as to the desirability of such action, and the legality of a possible transfer to the general fund of diocesan funds held under special trusts for the benefit of the New Hampshire clergy.

The Sunday School Commission reported plans for its next Convention, and a tentative scheme for the raising of funds to pay the expenses of delegates, in order to secure an increased attendance.

Encouraging reports were submitted by the trustees of the diocesan schools, Holderness and St. Mary's, and by the trustees of the Diocese with reference to the diocesan funds, showing that a much larger sum than has been anticipated will be realized from investments once regarded as almost a total loss. A special vote of thanks was given to the board and its efficient treasurer, Joseph S. Matthews, Esq., for their faithful and skilful handling of this difficult matter.

The following officers for the ensuing year were elected by ballot:

Standing Committee: Clerical members, Rev. Daniel C. Roberts, D.D., Concord; Rev. Joseph H. Coit, D.D., Concord; Rev. Lucius Waterman, D.D., Hanover; lay members, Horace A Brown, Concord; Robert J. Peaslee, Manchester; Lemuel S. Hastings, Nashua.

Registrar of the Convention: Rev. William Lloyd Himes.

Assistant Registrar of the Convention: Otis G. Hammond, Concord.

Treasurer of the Convention: Henry W. Stevens, Concord.

Board of Managers of Diocesan Missions: Clerical members, Rev. George W. Lay, Concord; Rev. James C. Flanders, Woodsville; Rev. W. Stanley Emery, Tilton; lay members, Harry H. Dudley, Concord; Stephen H. Bourne, Manchester; Frank A. Ross, Franklin.

LAYMEN'S MISSIONARY MOVEMENT INAUGURATED IN THE MIDDLE WEST.

THE primary outcome of the Laymen's Missionary Conference that was held in the city of Detroit last week, is the inauguration of what is to be known as "The Laymen's Forward Movement of the Middle West." Mr. James L. Houghteling of Chicago was the happy sponsor who gave the name to the movement, as chairman of a committee appointed to report a practical outcome of the Conference.

The Conference itself was very successful. It was held in St. Paul's Church, Detroit, on Tuesday, November 15th. There was a preliminary dinner given on the evening before, at the Russell House, to the guests of the Conference, when Mr. James C. Smith presided as toastmaster and introduced as the speakers the Rev. Dr. R. W. Clark, rector of St. Paul's Church and Department Secretary of the Board of Missions for the Middle West, who was chiefly instrumental in arranging for the Conference; Mr. James L. Houghteling of Chicago, the distinguished founder of the Brotherhood of St. Andrew, and the founder now, it is hoped, of a movement that may perhaps become equally notable in the life of the Church; the Bishop of Honolulu, who, fresh from the field, was able to impart a distinctive missionary flavor to the beginning of the Conference; the Hon. Wm. C. Maybury, Mayor of Detroit, who wishes there had not been a new election recently but will may way for another mayor as the result of that election; Dr. Woodward, a missionary physician of Ngankin, China, who told in most interesting manner the interesting story of medical missions in the Orient, and particularly of that under his auspices; Judge Holdom of Chicago, who also passed through the recent election but with 60,000 plurality to his credit, while also honored only a few days previously with a reëlection to the presidency of the Church Club of Chicago for the third term; Mr. Eugene M. Camp, of the American Church Missionary Society, who has shown how modern methods may be applied to missions in such wise as very largely to increase the interest of modern people in them, and without the sacrifice of any part of the sacredness that attaches to the cause; Mr. John W. Wood of the Church Missions House, who has more missionary information at his tongue's end than could probably be obtained quickly in the whole House of Bishops, not to mention the House of Deputies as well; the Hon. D. B. Lyman ofChicago, who is not only a staunch Churchman at home but also a distinguished member of General Convention and of the committee on canons in the House of Deputies; and finally, the Rev. C. E. Woodcock, D.D., rector of St. John's Church, Detroit, who would probably have been elected Bishop Coadjutor of Michigan at the diocesan Convention which immediately followed the Missionary Conference, except, first, for the reason that the happily restored health of Bishop Davies led him to recall the request for a Coadjutor that he had formerly made, and second, that on the same day that the Michigan election would have been held, had it not been declared off, Dr. Woodcock was wisely made the choice of the Diocese of Kentucky as the successor to the lamented Bishop Dudley. These various speakers gave, as will easily be understood, a happy introduction to the more serious addresses and discussions of the day following.

The substance of the evening's discussion, was that closer organization of this missionary "department" was desirable. The plan was proposed for a committee of laymen to be appointed from these Dioceses, as a voluntary agency for the purposes of the "Department," and that the plan be submitted first to the Conference, and then if the way was feasible, for it to be formally recognized by the Bishops of the twelve Dioceses and their diocesan Conventions. By the execution of this plan, it was stated, not only would the missionary ends proposed, be secured, but a tie would be formed between these Dioceses which might result in affiliations of a more definite character.

The Conference proper on Tuesday opened with a celebration of the Holy Communion, at which the Bishop of Honolulu was celebrant, and the preacher, who set the magnificent keynote of the day, was the Rev. Charles H. Mockridge, D.D. After the service, Mr. Chas. A. Lightner of Detroit opened the Conference and assumed the chair, with Mr. Frank S. Burrage as secretary. It was pleasant to have, with a large gathering of laymen from Detroit, a number of members from cities of the Middle West, and also the presence of the Rev. Dr. Lloyd and Mr. John W. Wood of the executive department of the Board of Missions, and Mr. George Gordon King, a distinguished member of the Board. The general subject discussed was "The Modern Missionary Movement."

Bishop Davies welcomed the guests and members of the

Conference with a strong address that showed his power of thought and utterance, at least, to be yet undiminished. An interesting outline of the history of The Modern Missionary Movement was given by Mr. George Gordon King, while Dr. Woodward from China, and Mr. F. E. Wood from Japan, spoke very interestingly of "The Missionary in the Field." Splendid testimony from another point of view was given by Captain Winslow, U. S. N., who told from his own observation of the splendid work done by our missions in Japan and China, and testified from personal knowledge to the vast benefits arising from Christian missions. Dr. H. M. Rich of Detroit spoke on behalf of medical missions. Judge Holdom of Chicago spoke with his usual vigor and clearness of thought, and after other brief addresses, Mr. John W. Wood opened the question box and discussed in instructive manner a considerable number of subjects brought forward in that way.

After enjoying luncheon, served in the parish guild hall, the afternoon session opened under the presidency of Mr. Thomas H. Walbridge, when the general discussion was "The Home Administration of Missions." The chairman's introductory remarks were impressive and will not soon be forgotten. The subject of the discussion was taken up by Mr. Eugene M. Camp, of the A. C. M. S., and Mr. F. C. Morehouse of Milwaukee. Mr. F. S. Burrage, the Secretary of the Commission of Michigan, made a statement from his own experience and observation, as to what could be done by the Dioceses and by the agency of commissions composed chiefly of laymen in each Diocese. Mr. John W. Wood, Corresponding Secretary of the Board, showed what is being done at the Church Missions House. Mr. William Aikman, of Detroit, and others followed.

At the close of the afternoon session, there was reported, by Mr. James L. Houghteling from a committee appointed to crystallize the thoughts of the day in such form as to be of permanent value, the following important suggestions:

REPORT OF THE COMMITTEE TO CRYSTALIZE THE RESULTS OF THE DAY'S CONFERENCE.

"Your committee appointed to suggest a plan whereby the influence of this Conference may be perpetuated and extended, reports as follows:

"I. It recommends the adoption of the following:

"This Conference respectfully recommends to the Conventions of the Dioceses in this Missionary department to follow the example of the Diocese of Michigan by creating diocesan commissions on Domestic and Foreign Missions. The membership, as in Michigan, to include both clergy and laity, and the objects should be similar to those of the Michigan Commission, viz.:

"1. To make known the achievements of the Church's Missionaries in our time.

"2. To urge the duty of daily prayer for Missions.

"3. To urge upon rectors the duty of preaching upon Missions, and also affording to their parishioners, at least one opportunity each year at a public service, to contribute to Domestic and Foreign Missions.

"4. To arrange for missionary meetings.

"II. It recommends that there be started on its way here and now,

"THE LAYMEN'S FORWARD MOVEMENT OF THE MIDDLE WEST.

"1. The organization of the Movement to be effected through the election by this Conference of an executive committee of seven laymen.

"This executive committee, to further the objects of the Movement and promote the formation of coöperating diocesan committees of laymen.

"2. THE OBJECT OF THE MOVEMENT:

"To arouse and enlist the interest and co-öperation of men in Church Extension at home and abroad, and to further within the Department the purposes of the Board of Missions of the Domestic and Foreign Missionary Society.

"3. THE METHODS OF THE MOVEMENT:

"*a*. The enlistment of men in this Movement.

"*b*. The holding of Missionary Conferences of laymen in this Department, and also in the Dioceses composing it.

"*c*. The spread of the knowledge of Missions through the circulation of the *Spirit of Missions* and other missionary literature.

"*d*. The holding of missionary mass meetings to arouse the interest of men in local communities.

"*e*. The furnishing of lay speakers for missionary meetings in churches and elsewhere.

"*f*. The encouragement of lay workers and lay readers.

"III. It recommends that a general conference of laymen in this department be held annually, at the call of the executive committee, for the ensuing year.

"IV. It recommends that other details of organization be left to the executive committee.

"V. It recommends that the Conference now elect as the first executive committee: Clarence A. Lightner (Chairman), Detroit; F. S. Burrage (Secretary), Detroit; D. B. Lyman, Chicago; F. C. Morehouse, Milwaukee; C. E. Brooks, Indianapolis; W. R. Stirling, Chicago; and W. G. Mather, Cleveland.

"And that the executive committee have power to fill vacancies in its membership."

When the evening session gathered, the first business was the discussion of this report, and after inquiry of Dr. Lloyd to know that the movement would be acceptable to the missionary authorities, the suggestions were unanimously approved, and the executive committee named in the report was chosen. There was much enthusiasm manifested, and many felt that a new step in our missionary annals had been taken, and that the laymen of the Middle West would by means of this movement be brought into touch with their missionary duty as they have not been before.

Mr. Houghteling was the chairman of the evening session, and one of the noblest missionary addresses which it was ever the writer's privilege to hear was made by Dr. Lloyd. Dr. Woodward of the China medical mission spoke in regard to that work. Mr. D. B. Lyman of Chicago presented some forcible thoughts, and the Bishop of Honolulu gave renewed inspiration from the narrative of the missionary work in the islands of the sea, after which he pronounced the benediction, and the Conference was adjourned.

Much credit should be given to the Rev. Dr. Clark and to the laymen of Detroit for the success of the day.

On the Sunday preceding the Conference, Missionary addresses were given in the twenty-four churches of the city of Detroit. Twelve of these addresses were by laymen.

A SUCCESSIONLESS KING.

By Austin Bierbower.

CHRIST'S Kingdom differed from every other in that He was to have no successor. He was to be the founder and the perpetual representative of His dynasty. Though the kingdom was to last, there was to be no new king. Jesus, though departed, still reigns; and He is now the Head of the Church as much as when He founded it.

He was not followed by a son or heir, or by one designated by Him or by popular choice. The king is perpetual as well as the kingdom; and those who follow, rule in His name instead of in their own. By the authority of Christ, the government still goes on. The most that one can be under Him is a minister, not a regent. His will still controls, and to discover that will is to fix the policy of the Church. Men now belong to Christ as much as when He lived on earth, and confess allegiance to Him as stoutly as then. Nobody assumes to supplant Jesus, who rules with a stronger hand than when on earth. His words are still commands, and are read and weighed as when He uttered them. Christianity presents the strange sight of a government running nearly nineteen hundred years after the death of its first ruler, without supplying his place.

It was an original idea of Christ to provide permanency for the king as well as for the kingdom, and so to cut off the possibility of a successor while insuring the continuance of the power. Christ provided that His term should never expire, making His royalty immortal. Not His family, but Himself constitutes a line. Jesus is a whole dynasty. Had he turned over the government to a successor, He would have dropped the reins, and many would have been His equal in power. But He kept the reins in His hand at death, carrying them with Him into the grave; and nobody has yet claimed to take His place. While many have tried to rule in the name of Jesus, none have assumed to rule in His stead.

Alexander, Caesar, Napoleon, and others founded empires which fell when their founders died. Their children could not hold them; their succession was their end. Jesus, however, without an heir, still rules, and without a successor, His powers survive. He founded His kingdom with Himself forever fixed in it. As Phidias in carving the shield of Hercules wrought into its figures a portrait of himself, so Christ placed Himself inextricably in the structure of the Church, so that it must ever express Him. His person, His teaching, His life, and His death are what make it, and it can never be separated and exist at all.

Sir Peter Lely, the celebrated painter, made it a rule never to look at a bad picture, having found by experience that whenever he did so his pencil always took a tint from it.—*Selected.*

ORGANIZATION OF THE BOARD OF MISSIONS.

THE Board of Missions of the General Missionary Society, which now supplants the body formerly known as the Board of Managers, but which in effect continues the same executive administration, held its first session at the Missions House on Tuesday, November 10th. The Treasurer reported that since the books were opened for the present fiscal year $30,000 (being $14,676 more than two years ago for the similar period) were received from the following sources:

Parishes	$9,245.38
Sunday Schools	1,256.26
Individuals	6,169.45
Woman's Auxiliary	756.49
Woman's Auxiliary (individual)	10.00
Junior Auxiliary	244.72
Interest	8,399.07
Miscellaneous	4,670.88

The Treasurer furthermore reported the total amount received from the United Offering of 1904, presented at the triennial service of the Woman's Auxiliary in Trinity Church, Boston, together with the additions received since, as $146,993.17. The General Secretary of the Woman's Auxiliary has assured the Treasurer that a member of the New York Branch will contribute a sufficient amount to make the total $150,000. This is presented by the Woman's Auxiliary to the Board of Missions "to be used for Woman's work in the domestic and foreign fields, including the training, sending and support of women workers; this is to be interpreted to include Brazil, Cuba, Haiti, and Mexico. It is also to be understood that this includes the care of sick and disabled workers."

Some interesting matters treated included action to give authority to the Treasurer to pay to the Diocese of Montana the sum of $20,000 toward the endowment of its episcopate. A like amount will later be paid to West Texas. It was announced that a friend of Bishop Hare had pledged the salary of Bishop-elect Taitt for the first three years of his episcopate as assistant in South Dakota.

Among matters reported in the letters from the foreign field, was the beginning of an industrial school for boys in the West African Mission, and the appointment of Mr. George T. Woodroffe as technical instructor. He is said to be a first-class mechanic, from the West Indies, and is now on the ground. Bishop Ferguson is very anxious for a contribution of $500 to purchase and repair a small house for the minister at Caldwell Station, where he cannot have a resident clergyman because of the impossibility of finding a residence for him. The Board directed that this want should be made known to the Church in the hope that it would be met immediately by a special contribution. The Bishop concludes his letter: "This is an urgent matter."

THE REV. GEORGE HERBERT MOFFETT, M.A., S.T.B.

THE death of the Rev. George Herbert Moffett, rector of St. Clement's Church, Philadelphia, is a grievous and almost irreparable bereavement to his own parish, and a distinct loss to the work of the whole Church. In the nine years during which he had been in charge of St. Clement's parish he had accomplished results seldom achieved by the ministry of a long life. When he was called to it, the church was in debt and the congregation depleted and discouraged. To-day the parish is free from debt, prosperous, united, with a beautiful new parish house, a Sisters' house, manifold charities, and abounding in activities. To this work Mr. Moffett gave his life, and God blessed him. A man of lofty purity, of splendid devotion and intense conviction, he made a profound spiritual impression upon everyone with whom he came in contact. He was a rare and utterly consecrated spirit, called of God to the life of service, and giving himself wholly and without reserve to the office and ministry of the priesthood. To-day he rests from his labors and his works do follow him. Brave, true, sincere, unselfish; sanctified by suffering, ennobled by hardship; he was a true and faithful servant of the Lord Jesus Christ.

Mr. Moffett was born in New York City on February 5, 1858, was graduated from Trinity College, Hartford, in 1878, and from the General Theological Seminary in 1881. For several years he was an assistant at Mt. Calvary, Baltimore, and then took charge of the Church of the Holy Innocents', Hoboken, N. J., until he was called to St. Clement's, Philadelphia, in March 1895.

"Right dear in the sight of the Lord is the death of His saints." "The path of the just is as a shining light, that shineth more and more unto the perfect day." T. F. G.

THE PULPIT AND BUSINESS MEN.

THE question of doctrine [in sermons]is one which I have been very glad to follow, because I would ask the clergy to remember how necessary it is to get their business men to realise why we are Churchmen; and upon what Scriptural and historic basis we proceed to take our stand. When a great Presbyterian divine like Ian Maclaren can state that he studies and quotes from Bishop Andrewes, it only shows how rich are our homiletical sources, that our own Divines might give us at times quotations, and state where they have found their well-springs of light. The sermons which delighted those generations are three times as long as a modern congregation of business men will stand; but they need a doctrinal sermon and historical references quite as much as any other class, and it will repay the modern preacher if he will read more and preach more from the old divines, letting the congregation know the authorities and their context. Take John Wesley's sermons, for example. What a perfect mine of wealth is there in so many of them on modern controversies, and how many a Churchman in Liverpool would more readily accept his Bishop's declaration as to what is permissible teaching in our Reformed Church, if more preachers could quote, as they could so often, from John Wesley for illustrations of the teaching in the eighteenth century, of what our formularies conveyed to that great preacher of so many an open-air sermon. I have found in John Wesley's diaries and in his sermons many an illustration of controversies in which the Church has been accused groundlessly of having been unfair to John Wesley and his work. I am sure the business man has a receptive mind for doctrine, but it is only by couching the appeal in the language of the Bible or the Book of Common Prayer that it really comes home to him that his parish priest is doing his duty not by denouncing Dissent, which is much to be deprecated, but that he is teaching what are the formularies of our Church, and how they are one and all agreeable to and consonant with the words and teaching of Holy Scripture. I always recommend all my young friends to have Sadler's *Church Doctrine Bible Truth;* and if they have a volume or two of Spurgeon's sermons by them—not to copy, but to keep as a model—they would often find that their simple appeal would satisfy even the critical business man.

But, after all, what I imagine is the real object of my paper is to ask the experienced parish priest how he would deal—nay, tell him how he should deal—with the business man on a subject like missions. Take the ordinary business man on 'Change. Unless he is one of a few of the supporters of the C. M. S. or S. P. G., he has a few commonplaces against missions and missionaries, and he rejects the Divine command of preaching the Gospel to every creature, on the ground, nay, on the alleged ground, that there are plenty of heathens at home, and that we should look after them first. But the preacher has neglected to explain to the business man that for more than a century the S. P. G. has been doing the very thing he professes to regard with such approval, but which he does not support—the work of looking after the planter, the settler, the colonist. In fact, it has been carrying on and reproducing the parochial and diocesan systems throughout the British Empire; and as every Liverpool merchant is an Imperialist, whatever side he may take in politics, that he ought to be a supporter of this side of the mission work of the ancient and venerable Society; whilst those who have studied and will study the C. M. S. records of work in Central Africa must see on the very lowest of commercial regions, that great Uganda Mission and its penetration into the very heart of Mahomedan rule, must have in its reflex influence the best of all consequences in securing the Open Door for English Commerce, as well as the Open Bible in place of the Koran.—*H. C. Richards, K.C., M.P., at Liverpool Church Congress.*

In a certain congregation may be seen regularly an aged man silently following the course of the service, kneeling in prayer, standing in praise, and sitting patiently through the sometimes lengthy sermon; yet all the while there is visible on his countenance that pathetic, passive calm, indicating a deafness that is all but total.

"Do you not find Church-going very uninteresting now?" asked a friend recently.

"Yes," answered the old man, "I cannot deny that I do weary sometimes when the service is long; but I go for three reasons: First, I can at least honor God with my presence in His house; second, I can worship Him in spirit, if in silence; third, every church-goer, if regular and faithful, may influence some one who is less so."—*Selected.*

Helps on the Sunday School Lessons

Joint Diocesan Series

Subject—"*The Mighty Works of Our Lord and Saviour Jesus Christ.*—Part I.

By the Rev. ELMER E. LOFSTROM

THE CLEANSING OF THE TEMPLE (BIBLE SUNDAY).

FOR THE SECOND SUNDAY IN ADVENT.

Catechism: III. Vows. Text: St. Luke xxi. 33.
Scripture: St. John ii. 13-25.

THE day is called "Bible Sunday" from the fact that the Collect, Epistle, and Gospel for the day all have reference to the Bible. Our lesson does not treat of the Bible in as direct a way, and yet it may be used very well as an illustration of the truth and unity of the whole body of Scripture. The lesson story stands as an example of the direct fulfilment of what God had caused His prophets to write. The disciples who saw the Master cleansing the Temple thought of the words of the Psalmist (Ps. lxix. 9). It is even more strikingly a fulfilment of Malachi iii. 1 and *ff*. See also Zech. xiv. 20, 21.

As a Bible Sunday lesson, it may be also noted that when the sign that day given had been fulfilled, one of the effects upon the disciples was that they "believed the scriptures" (v. 22). They had a vivid realization of what we all must feel as we see how the words and deeds of the Saviour as recorded in the New Testament are but a fulfilment of what had been written in the Old, hundreds of years before. That is, the feeling that beyond question, the reason why the two fit into each other so well, is that they have both come from the same Source. He who had caused the prophecy to be written was none other than He who knew and caused the fulfilment. In classes of older scholars, a little time may profitably be spent in a discussion of the relation between the prophecy and its event.

The time between the miracle at Cana and this Passover was spent by the Master and His disciples at Capernaum (v. 12). The visit to the Temple immediately follows. It was in the spring of the year, with the moon at the full and the roads filled with other Passover pilgrims, that the journey was made. Upon their arrival, they found what from former visits they expected to find in the Temple courts. The animals to be used for the sacrifices were there exposed for sale. The money changers were there to provide, for a fee, the exact half-shekel in Jewish money with which every Jew was required to pay the yearly Temple tax.

There is no way of knowing, but I think that it was on Friday, the day before the Passover Sabbath, that the Lord Jesus cleansed the House of His Father. For it was on that day that every Jew was required to put out of his house all yeast or yeast-raised bread. The yeast or "leaven" was a symbol of sin. While they were careful to observe this rite of casting out the symbol, the Jews had forgotten about that for which the symbol stood. They had grown so accustomed to the doing of business in the Lord's house that they perhaps did not even realize that they were sinning in so doing. The Master cleansed His Father's House of this sin which was defiling it, instead of merely casting out the symbolic leaven.

In studying the story as told by St. John, there is an important change made in the R. V. in the rendering of a single word in verse 15, which makes clear the fact that the Master did not use the whip of cords to strike anything but the cattle. "He drove them all out of the Temple, *both* the sheep and the oxen." It may seem a small matter, and yet it would seem to be a misrepresentation of Him who so loved men that He gave His life for them, to think of Him as using the lash upon any man. He hated sin as no one else could do, because He knew best for what it was responsible; but He loved the sinner. The next verse bears out the interpretation we have taken, for it is not likely that He would have been more lenient to the sellers of doves than to the others.

Before passing to the discussion of the sign, the significance of this act of authority may be noted. It came, here at the beginning of His Advent, as a sign to faithful hearts that He was the expected Messiah. It was even a claim to be such. Because they did not understand, and so rejected Him as such, He did not come in this way again until His work was done, and He so came again on Palm Sunday. You will remember that that coming, too, was followed by a cleansing of the Temple.

With this sign of His authority, they asked for another sign by which to prove it. As if those who could not see the one, would understand and believe another! His answer is significant. He speaks of the greatest of all the signs, His resurrection. There is probably in His words something of a reference to the new Temple of God, which was to follow and take the place of the Temple of Herod left empty of His Presence, as shown by the rending of the veil on the day that they crucified the Saviour. When He returned in His resurrection body, it was a permanent return to His Church, with which He was to be forever present. That mystical Body is the new Temple of God in the world. This sign along with its deeper signification, the promise of the victory of the spiritual over the material and temporal, is the only one that can be given such faithless ones. For this we have His own words on a similar occasion when He said that the "sign of the prophet Jonah" was the only one that could be given to a "wicked and adulterous generation" (St. Matt. xii. 39, xvi. 4).

Says Edersheim: "To all time this is the sign, and the only sign, which the Christ has given, which He still gives, to every evil and adulterous generation, to all sin-lovers and God-forsakers. They will destroy as far as their power reaches, the Christ, crucify Him, give His words the lie, suppress, sweep away Christianity—and they shall not succeed: He shall triumph. As on that first Easter-day, so now and ever in history, He raises up the Temple which they break down. This is the 'sign,' the evidence, the only sign which the Christ gives to His enemies; a sign which as an historical fact, has been patent to all men, and seen by them; which might have been evidence, but being of the nature of miracle, not explicable by natural agencies, they have misunderstood, viewing the 'Temple' merely as a building, of which they fully know the architecture, manner, and time of construction, but of whose spiritual character and upbuilding they have no knowledge nor thought. And thus, as to that generation, so to all which have followed, this is still the 'sign' if they understand it—the only sign, the Great Miracle, which, as they calculate from the visible and to them ascertained, these despisers behold and wonder and perish, for He worketh a work in their day which they shall in no wise believe."

The Temple of Herod was begun by him in the year 20 B. C., so that it had been 46 years in building at this time. It was not completed until 64 A. D. under Herod Agrippa.

Following the cleansing of the Temple, the Lord performed many miracles there at the feast (v. 23). As a result, many believed in His Name, but there was something lacking in their adherence to His cause. They seem to have been willing for the time to acknowledge that He was the Messiah, but the thing lacking was probably a willingness to accept Him as anything else than the Messiah of their own expectation and with no deeper trust in His person. Contrast the "in His name" of v. 23 with the "on Him" of iii. 18. "These were not men after His own heart, not such as should receive the kingdom of God as little children. These were men who had notions and purposes of their own; men who would follow Him as long as He went *their* way; and who, when He did not, would 'go back and walk no more with Him.'" That is why He did not trust Himself to them, and why in agreement with this statement we have no record of His having given to them any instruction or taught them any lessons. That teaching seems not to have begun until after His withdrawal from Judea (St. John iv. 34-38).

Arago, the great French astronomer, tells us that he became so discouraged in the study of mathematics that he almost resolved to abandon his effort. He was just about ready to give up when he happened to notice something printed or written under the paper binding of his book. He unfolded the leaf and found it was from D'Alambert. The letter said: "Go on, sir; go on! The difficulties you meet will resolve themselves as you advance. Persevere, and the light will dawn and shine with increasing clearness upon your path." This striking passage made an impression upon the young mathematician's mind which he never forgot. It was a perpetual spur to his ambition, and came to him just in the nick of time. He resolved then and there that he would surmount every difficulty; then he would become a great mathematician himself. He tightened his grip, and urged himself on until fame took him up and told the world the story of one of the greatest astronomers of his time.—*Selected.*

The Prayer Book of K

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"As an addendum to the Prayer Book a supplement has been printed containing the Prayers for the President of the United States of America, together with such variants in the various services as make it possible for the book to be used in the Churches of the United States."—From N. Y. Herald, Aug. 20, 1904.

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SHOULD POOR CHURCHES GIVE TO MISSIONS?

To the Editor of The Living Church:

IF THE gentlemen who have written with so much courtesy to deny that poverty either explains or justifies the failure of those churches to contribute to the Board of Missions any part of their Apportionment, would state what, in their opinion, the true reasons are, it would be of interest, and, I believe, of value, to the cause of missions.

The percentage of parishes which have contributed to their Apportionment nothing, is very large. The 2,749 parishes representing 245,000 communicants, who have contributed nothing, stand against only 3,683 parishes representing about 520,000 communicants who contributed something; and only thirteen Dioceses paid their entire Apportionment. Is it not important to ascertain the reasons why all churches did not pay their full Apportionment, or at least why so many paid nothing? For surely if the payment is of moral obligation, as some maintain, the cause of failure to pay ought to be known and remedied.

The reasons that can be given seem to be few in number. Those who have not paid their Apportionment will scarcely admit that they are merely careless or indifferent to the cause of missions. They will not say that they believe the officials of the Board mismanage the business of missions. They could not justify their position on the ground of scandal of an occasional Missionary Bishop spending an undue amount of his time 8,000 miles away from his Diocese. What, then, will explain and justify the failure of more than one-third of our churches in declining to pay what these gentlemen consider a moral obligation?

I believe that some enquiry will convince anyone that it is actual poverty which both explains and justifies the non-payment of the missionary Apportionment.

The true condition of many of our churches seems scarcely to be understood by the complacent clergy of our fashionable parishes. In many of our country towns the rectors of the miserable buildings of churches, scarcely larger than dog kennels, with a mere handful of poor people, can hardly manage to get enough to eat. I know a country clergyman who cannot afford to eat meat. In many of such parishes—and they are numerous—the frequent changes of rectors, the long periods during which lay services or no services are held, the fewness and poverty of the people, make the payment of the demanded Apportionment simply out of the question. In our greater cities, also, the downtown churches, which are like Greek colonies in the midst of Scythian barbarians, unless they have an endowment or are subsidized from without, can barely keep their doors open and maintain services. To the wealthy parishioners or the high-salaried rector of fashionable churches these facts are not pleasant. But they are true.

I do not wish to be understood as desiring to diminish zeal or to decry the enthusiastic labors of the Board of Missions. But there is an almost absurd disproportion between the machinery, system, skill, energy, and devotion displayed at diocesan and General Conventions in urging contributions to the support of the well-paid workers in the mission fields, and the utter apathy shown in the consideration of the problems of poor churches either in the city or country. Until recently it was the policy of the Church, as soon as a neighborhood in any of our growing cities became unfashionable, to close the doors and sell the property to the Jews or anybody who would buy. In some degree there has grown up a sense of shame in relation to this shameful policy. But even yet no general official employment of right means to meet the problems of poor down-town churches or of country churches of dwindled membership has been devised or even considered. Instead of studying to relieve those whose personal self-sacrifice alone keeps such churches alive, it is the fashion nowadays to brand with the charge of delinquency the church which is unable to pay its Apportionment to the enterprises of the Board of Missions. The annoying pressure with which they are urged about the "duty" of contributing, the tendency to recognize and reward those whose parishes make a good showing on the Board's lists, the suggestions of selfishness and dishonesty in relation to those who do not pay, amount to a kind of persecuting tyranny on the part of the affluent, intolerable and discouraging.

It is distressing to find that there are those who regard it as "moral" for a parish which cannot pay its just debts to make contributions to missions. Would these gentlemen accept money for a chalice from a man who was known not to pay his butcher or his tailor? Honesty and necessity surely come before liberality. It is certainly a higher and primary duty to satisfy a just debt contracted through necessity, whether by an individual or a vestry, than it is to give money to charitable enterprises. "Thou shalt not steal" is one of the commandments of God. To give money away which is justly owed is a kind of theft. The parish which cannot pay its rector's salary, the interest on its mortgage, its coal or gas bill, and yet takes up collections for missions, commits an immoral act. No wonder the authorities of St. Paul's Cathedral refused the gift of a gold and jewelled chalice from the man who had not satisfied his creditors. And even if the Apportionment is justly regarded as a debt contracted for the parish by those in authority, there is entire propriety in raising the question of a priority of obligation. Even the civil law recognizes a man's right to live before he pays his debts. The civil law, moreover, in many cases provides for the order in which debts are to be paid. And to this not only moral theology and civil law, but conventional business ethics and common sense agree.

The three reasons for non-payment which I ventured to point out last month are, in one sense, reducible to one. For the liberal salaries and comfortable lives of many of the missionaries would not be mentioned if it were not insisted upon that those who are doing harder work on much less pay should help to supply the salaries and bear the increased expense of the missionaries' wives and families. And no one would raise the question of moral obligation, no doubt, if the poverty of so many of our churches did not compel the consideration of this question. There is a pleasure and possible pride in giving—when one has plenty to spare.

HERBERT PARRISH.

San Francisco, November 11, 1904.

THE COMPROMISE CANON OF MARRIAGE AND DIVORCE.

To the Editor of The Living Church:

IF our Lord placed in His Church certain gifts of grace, some of them ordinarily necessary to salvation, and some of them necessary for the proper observance of the duties belonging to certain special states of life, surely it follows that every layman has the right to demand of his priest the administration to him of such sacramental gifts as he needs them, provided only that he on his part fulfils the conditions which make him a worthy recipient of such grace. For example, no priest in the Church would have the slightest right to refuse the grace of Baptism or Confirmation to a duly penitent and obedient man or woman.

Suppose, then, that a man and a woman, both communicants of the Church, should ask their priest to give them the Church's benediction in the Sacrament of Holy Matrimony. If they are proper recipients of such benediction, would the priest have the right to refuse their request through any individual caprice or peculiar personal prejudice of his own? Apparently not, because in his official acts the priest represents the law of the Church and not himself. Now the new canon on Marriage and Divorce defines the lawful conditions under which a man and woman may be married, and yet expressly states that the priest, without becoming thereby liable to censure or discipline, may lawfully refuse to give the marriage benediction, to those who comply with the provisions of the canon. Surely this implies that the priest thus refusing to marry divorced people must have some legal and scriptural right to make such refusal, apart from his own personal ideas. Thus by implication the canon throws doubt on the validity of the very conditions it enacts, and to this extent defeats itself. Why should any canon of the Church define conditions under which a layman may rightly demand the benediction of Holy Matrimony, and then expressly sanction the clergy in refusing the demand? The new canon clearly illustrates the fact that it is utterly impossible to frame any consistent legislation on the subject of Marriage and Divorce, unless the canon is made to square with the plain teaching of the Prayer Book concerning the indissolubility of the marriage bond.

Now that the General Convention is over, every Catholic

priest in the American Church ought to realize the great necessity of making the most of the next three years in his teaching concerning the sanctity of the marriage bond, that at the next Convention the present irrational compromise may be displaced by a canon in harmony with the law of the Church as expressed in the Prayer Book.

Skaneateles, N. Y. F. N. Westcott.

INCITING TO DIVORCE.

To the Editor of The Living Church:

THE following clipping was taken from the Pittsburgh *Press* of November 9th, 1904, where it occupied a prominent place in its advertising section:

"DIVORCES.

"Send two-dollar money-order and get valuable information as to the laws of South Dakota respecting divorces and methods of procedure; South Dakota is easiest State in the Union; no publicity. Address —— ——, ———, South Dakota."

It shows how lightly the press and the people consider this great evil, when, for the sake of the few cents this advertisement will bring, they will publish such a damnable thing as the above. What a terrible influence such articles and the numerous jokes on divorce that we see every day in our best papers, must have on the younger people!

Braddock, Pa., Respectfully yours,
November 10, 1904. H. R. S. Potter.

RELATIONS OF THE AMERICAN CHURCH WITH ORIENTAL COMMUNIONS.

To the Editor of the Living Church:

SOME results of the work of the joint committees appointed in the Diocese of Albany to further friendly relations with the Oriental Churches—work recently receiving favorable Editorial comment in your column—so strongly corroborates "W. E. Enman" in your last issue that it seems for the honour of the Church that they should not be withheld. When the work of the committees is further advanced, a fuller publication may make some contribution to the great cause of Unity. But since Dr. Brophy has so unadvisedly, not to say viciously, forced this question to the front, the following facts may perhaps be made public without improperly anticipating such report.

From every one of the Oriental Churches established in any numbers in this country, from the Russian, the Syrian, and the Armenian Bishops and from priests of the Church of Greece (of which no See has yet been established in America), such a cordial and grateful response has been made to the offer extended in the resolutions adopted by the Archdeaconries of this Diocese, such fraternal greetings sent to the Bishop of Albany, as could not but, to the most careless or prejudiced reader, disprove Dr. Brophy's assertions. On the contrary the position —the exceptional and providential position of the American Church—in a land to which emigration is bringing hosts of these fellow Catholics, is fully recognized in their letters, not only as protecting them from the too frequent temptation of joining the various Protestant bodies and so severing their communion with the Church Catholic, but as well, of our witnessing with them against Papal claims, which encourage such schismatic movements as the Uniats. Such an appeal as Dr. Brophy's may serve as a boomerang.

It must not be gathered that these replies of Oriental ecclesiastics ignore that before there can be such entire intercommunion as we alike pray for, further agreements must be made by the heads of our respective Churches. This fact seemed to justify the committees in petitioning the House of Bishops to further such steps. That the petition not only received the respectful consideration that its presentation by the Bishop of Albany was certain to secure it, but that only some doubts as to the practical features of proposals of the Commission to whom it was referred, not any lack of sympathy with its general purpose, caused it in the last hurried days of the Convention to be among the things "laid over," the Committees have good reason to believe.

With your lay correspondent, Adolph Johnson, we may share something of the heart sickness over hope deferred in so many "laid-overs." But with schisms centuries old, we must be patient in the healing. Meanwhile there is opportunity for many little personal courtesies in friendly intercourse, often real coöperation with these brethern from the East, rapidly increasing in our Western land; all of which will smooth the way for that complete unity toward which we hope our fathers will hasten—even though *lente*.

Apropos of these suggestions and of your recent reviews of several Liturgical works, Mr. McGarvey's, Mr. Johnson's, and, latest, the Bishop of Maryland's, all valuable from their various standpoints, may we submit one other? Would not greater familiarity with Oriental services as living interpreters of the ancient Liturgies, often interpret our own, as well as increase our appreciation of it, better than too exclusively seeking analogies with the Roman Mass—so abbreviated and bald as to be eked out with its many *secreta*? By way of example, the Eastern chalice veil is both more symbolic and more convenient in shape than that in use in the West. By the way, the use of the veil and the equivalent of the burse in the Eastern rite hardly accords with Mr. Johnson's statement that "The silk veil and burse . . . have been borrowed from Rome." Again, is there any excuse except brevity (often a characteristic of Roman use to the point of slovenliness) for slipping the bread and wine on the Altar at any odd time *before* instead, as the rubric requires, *after* the presentation of the alms? The people, still standing, as taking part in the "humbly presenting" of their "Devotions," then take their part in this still more solemn offering of the "Oblations," the Bread and Wine, if not an actual survival in our Liturgy of ancient use, at least in happy accord with the solemn "Great Entrance" of Eastern Rite, when the Bread and Wine are solemnly brought from the *Prothesis*. Only in recent times has the Roman rite been shorn of this ceremony, the remnant of which remains at Milan and some French Churches (see Duchesne's *Christian Worship*, p. 173). Even the country priest who must often lack a server may feel in himself preparing the Oblation at the Credence that he is not far from Eastern Use.

The same may be said of the now much discarded "fair linen cloth." Certainly, with Mr. Johnson, one must admit the pall, however useful at other parts of the service, can hardly be regarded as the "fair linen cloth" intended by the rubric. But if the cloth be made really "fayre," with costliest lace or needlework obtainable, if it be used with devout and reverent ceremony, may it not find its suggestion, if not analogy, in the reverent veilings and withdrawals of the veil of Oriental use? What Liturgy more than our own, at this point, furnishes occasion for Eucharistic worship as—even though according to our rubric standing, the festal attitude in ancient times—with lowly reverence "we praise, we bless, we worship," and invoke the "Only Begotten" "to receive our prayer" in the inspired angelic song of the Incarnation, which no other hymn of Eucharistic Adoration can excel? The Roman Mass, in which the Sacrament has been already consumed and the ablutions made, can be no guide in this solemn part of our Liturgy.

For lessons of majestic worship and a fuller appreciation of our own Liturgy, we may, it is humbly submitted, turn to the East when we find Roman rite by comparison scant and barren. Calbraith B. Perry.

St. Luke's Church, Cambridge, N. Y., Nov. 14, 1904.

NAMES OF AMERICAN CHURCHMEN IN CUBA WANTED.

To the Editor of The Living Church:

I EXPECT to sail for Cuba on or about the first of the year, and it occurs to me to be very desirable to have the names of as many American residents as possible. I shall therefore be very glad to receive from the clergy and others the names and addresses of any of their friends who have taken up their residence on the island, so that the clergy and I may find them out and attach them to the Church. Very truly,

Albion W. Knight.

The Cathedral, Atlanta, Ga., November 14, 1904.

THE IDEAL PAPER—WHEN IT COMES IT WILL CONTAIN NOTHING TO WHICH ANYBODY EVER OBJECTS.

To the Editor of The Living Church:

IF a priest in a small parish may speak his mind, Bishop Gillespie clearly strikes the right note. I want to see Church literature circulated widely inside the parish and outside as well; but I can't circulate literature that continually disturbs and irritates. I have looked the field over for some Church paper that I could with peace of mind press upon the parish and be widely taken. But I can find none that satisfies.

The Churchman is full of Cathedrals and foreign news, etc., The Living Church is filled with argument, controversy,

and criticism, and so it goes. If we could but have a paper that would *build up* and not seek to pull down; that would emphasize Christian piety and harmony and not seek to be everlastingly in an argument with somebody, I would welcome it with both hands. I would see that it was taken in my parish as the *Spirit of Missions* now is taken, viz., by every family but two in the entire parish.

Shall we ever have such a paper?

Camden, Ark., November 11, 1904. Howard M. Ingham, *Rector of St. John's.*

[We beg to express the opinion that when that ideal paper comes, it will be necessary that a separate edition be issued for each individual; for, entirely unconsciously, one who feels as does our correspondent, simply makes his own individual views the standard to which the ideal paper must invariably conform, and objects to the circulation of any views that controvert his own. This, by the way, was the theory of the Spanish Inquisition; and that institution certainly vindicates the judgment of our correspondents who feel that controversy can be stifled. But does the spiritual condition of the Spanish Church vindicate the wisdom of such "peace"?—Editor L. C.]

THE CLERGY RELIEF FUND.

To the Editor of The Living Church:

I HAVE often thought that many of the excellent reports of committees buried in the great journal of the General Convention might well have a wider reading among Church people. Of course some reports are published and the Convention's proceedings in general do in a measure filter down to the laity through newspaper reports, yet many valuable resolves and decisions do not reach the great mass of Church people who ought to be moved and influenced by the Convention's action.

I am therefore sending to you, with this, a copy of the report of the Joint Committee on nominating Trustees for the General Clergy Relief Fund, which not only illustrates the method and the authority of the Convention, but the action of the House of Bishops and the House of Deputies concurrently in regard to a work that is of the utmost importance to all the clergy and laity, especially those who do not attend the Convention or see the bulky Triennial Journal:

"The Joint Committee to nominate Trustees of the Fund for the Relief of widows and Orphans of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen (The General Clergy Relief Fund), in accordance with Title 3, Canon 8, and their appointment, respectfully report the following nominations:

"The Bishop of Pennsylvania, the Bishop of Connecticut, the Rev. Morgan Dix, D.D., the Rev. Reese F. Alsop, D.D., Mr. Elihu Chauncey, Mr. George C. Thomas, Mr. George Wharton Pepper.

"In accordance with the resolution creating your committee, which provides that they shall also make such other recommendations as in their judgment may be expedient, they desire

"First: To commend to the attention of the Convention and the Church at large, for their earnest consideration, the carefully prepared and encouraging report of the Trustees.

"The committee are of the unanimous conviction that there is no official organization under this Convention of more importance and more worthy of the substantial aid of churches and individuals. The pension and care of the old clergy and their families is a definite and constant duty. There is no uncertainty as to the need, and there ought to be no uncertainty in the method of providing for that need. Although a special day has been recommended by this Convention for an annual offering, yet by reason of the day being pre-empted in certain Dioceses, and because of the desire on the part of Dioceses and Missionary Jurisdictions now merged with the General Fund to retain the customary days upon which their offering was taken for this object, it happens that in certain Dioceses no special day is set apart or emphasized, and the offering is neglected.

"Your committee, therefore, recommend that each Diocese and Missionary District, unless a day has been set apart, take action at the next diocesan convention or council appointing one definite day of each year when offerings shall be devoted to the General Clergy Relief Fund, and the matter brought before the parishes and congregations thereof by a special sermon upon the subject.

"Your committee also, after carefully considering the combinations which have already occurred with the General Clergy Relief Fund, have upon motion

"'*Resolved*, That inasmuch as a large number of Dioceses and Missionary Jurisdictions (more than forty) have merged with the General Fund, the remaining Dioceses be urged, as far as possible, to follow their example.'

"Your committee are earnestly impressed with the need of providing for an old age pension which shall be available as a right, by reason of age and years of honorable service, they therefore seriously commend the effort of the Trustees to provide for the old age pension, as planned for in the general canons on this subject. Automatically under this canon every clergyman having reached the age of sixty-four will receive a pension when sufficient funds are provided; they therefore earnestly call the attention of the laity to the need for large gifts and bequests in order to accomplish this much desired result. For the sake of missions, for the relief of the worn-out clergy, for the credit of the Church, this most sacred obligation should be taken to heart more fully by our people.

"In conclusion the committee desire unanimously to record their approval of the zeal and activity of the officers and trustees and the effective methods which they have used in pressing this matter upon the attention of the Church, and their prompt and sympathetic response to the constant and pathetic appeals for aid and support which come to their attention.

"The committee offers the following resolution:

"'*Resolved*, That the persons named above be elected Trustees for the ensuing three years.'

"All of which is respectfully submitted,

"(Signed)

"The Rt. Rev. George Franklin Seymour, D.D., LL.D., *"Bishop of Springfield, Chairman.*

"The Rt. Rev. Joseph H. Johnson, D.D., *"Bishop of Los Angeles.*

"The Rt. Rev. George Franklin Seymour, D.D., LL.D., *"Bishop of West Texas.*

"The Rev. Arthur Lawrence, D.D., *Western Massachusetts.*

"The Rev. J. H. McIlvaine, D.D., *Pittsburgh.*

"The Rev. Rogers Israel, D.D., *Central Pennsylvania.*

"Col. E. A. Stevens, *Newark.*

"Mr. P. K. Roots, *Arkansas.*

"Mr. T. L. Ringwalt, *Nebraska.*"

The "Message" of the report of the Trustees referred to, in its first paragraph reads as follows:

"The Trustees come to the Convention with a record of goodly accomplishment. The total receipts have increased from $108,538.46 to $220,692.50. Over one hundred thousand dollars have been added to the Permanent or Endowment Fund (as is required when amounts are so designated by contributors) and at the same time over one hundred thousand dollars have been appropriated to annuitants. About forty-five Dioceses have either merged with the General Fund or appointed committees to that end; the beneficiaries have increased from 387 to 447 (among these a number of Missionaries or their widows); the annuities in merged Dioceses have been increased many fold, and the mind of the Church has been clarified and informed as to the name, object, and scope of the General Fund."

The whole message of the Trustees is worth a careful reading, but is too long to be quoted in such a communication as this.

Alfred J. P. McClure,
Assistant Treasurer and Financial Agent.

Literary

Missionary.

A Short Handbook of Missions. By Eugene Stock. New York and London: Longmans, Green & Co.

Readers of Ian Maclaren's *Bonny Briar Bush* will doubtless remember Jamie Soutar's animadversions on the reckless and the gushing use of superlatives; but in spite of the canny caution of that amiable cynic, we have no hesitation in asserting that Mr. Eugene Stock, author of *A Short Handbook of Missions*, is the greatest living authority on Foreign Missions, a subject to the painful and microscopic study of which he has devoted a lifetime. Our author is also a *persona grata* in America, he having both instructed and charmed influential gatherings in our largest cities by telling thrilling tales of missionary romance and then (so versatile is his mind) by interesting shrewd business men in that home organization of the Church Missionary Society which is "run" on strict business lines very much as if it were a big commercial concern or a great department of the Government. Mr. Stock also took the lion's share in creating and afterward fostering the Canadian branch of the parent society.

There are just a couple of observations which we venture to make. First the C. M. S. has instituted a systematic course of Missionary Study to which its supporters are cordially invited. Mr. Eugene Stock's present work is one of the volumes on the syllabus, and the Society is issuing periodical leaflets, somewhat after the pattern of the familiar Sunday School leaflet, so that the condensed nutriment of these tightly packed pages may be boiled down for human consumption. Secondly, we hope it will not be deemed an impertinence if we give expression to the wish that one particular chapter in this unprepentious volume might be not only read, but also read-between-the-lines by those leaders in the American Church who are at present bringing their prayerful and ripened experience to bear on the thorny question of Poles, Swedes, and Scandinavians (to say nothing of colored folk) in their relation with the Catholic Church of this land. We refer to the sections entitled *Building up the Native Church* (pp. 178-185). *Mutatis Mutandis*, the C.M.S.

has been for years confronted by an acute form of that racial problem, which is to-day perplexing certain of our own right reverend fathers and their diocesan conventions; only the puzzle has been rendered all the more puzzling owing to the fact that instead of having to deal with our fellows of European and Caucasian lineage, the Society has been brought face to face with Christians drawn from what it is no breach of charity to call the inferior races. In building up native branches of the one Catholic Church, it was of vital importance that an *imperium in imperio* should not be created in any Diocese. Also the prim proprieties and starchness of mere Anglicanism *versus* Catholicism had to be avoided, while an effective barrier had to be erected against the inroads of that unguarded independence which might run riot in pure undenominationalism, to the subversion of vital union with the Historic Church. For years the controversy waxed hot between those who would practically erect an Anglican Papacy (*alterius orbis papa*) and those amiable and well meaning religionists who would in effect give our native brethren perfect liberty to start a brand new "Church" on their own lines, after the up-to-date pattern of—say the Salvation Army or the Plymouth brethren. In a few well-chosen sentences, Mr. Eugene Stock points his readers to the happy solution of this vexed question, as set forth in Clause V. of the C. M. S. Memorandum on the Constitution of Churches in the Mission Field. This Memorandum is a remarkable and statesmanlike pronouncement and one that will well repay perusal, specially if it be studied in connection with those back numbers of the *Church Missionary Intelligencer* which bear on the question.

That a document so thoroughly in accord with Catholic usage and order should have issued from such a centre as Salisbury Square, where we should least expect anything of the kind, is a fact for which Churchmen cannot be too thankful. The courteous officials at the headquarters of the C. M. S. are always ready and pleased to supply this and all other information when requested.

We do not call attention to that particular chapter because it is *per se* the most striking part of the book; but rather because it is specially helpful in the present condition of American Churchmanship.

A. R. Macduff.

Evolution of the Japanese, Social and Psychic. By the Rev. Sidney L. Gulick, M.A., D.D., Missionary of the American Board in Japan. Chicago: Fleming H. Revell Company.

The author of this work belongs to that "Gulick Family" famous in the annals of the American Board for their missionary enthusiasm in India, Japan, Hawaii, and Spain, and as he intimates in his preface, is the nephew of the Rev. John T. Gulick, whose *Reasons for Believing Christianity* so powerfully affected Romanes, and brought back to him under God the faith he had lost.

The scope of the work as set forth in the Preface is "an attempt to interpret the characteristics of modern Japan in the light of social science. It also seeks to throw some light on the real character of so-called race-nature, and the processes by which that nature is transformed." It would appear from this announcement that the book should be technical and heavy, not appealing to the general reader. Happily, a perusal of the work does not continue this impression. Necessarily, in pursuing the line of thought laid out for himself, the author must indulge to some extent in technical terminology, but he is to be congratulated in that he has been so successful in his treatment of a difficult subject without a larger resort to difficult language. The book is full of illustrations drawn from his own experience and that of his friends, that goes far towards lightening his paragraphs. All persons interested in Japan and the Japanese will find here a mine of wealth concerning it and them, and in so far as the statement of facts is concerned, in distinction, that is, from the conclusions drawn by the author in support of his argument, absolutely reliable. If in no other respect, then in this alone, the book is a timely one in that it draws attention to many of the misstatements that have been made by the casual traveller, and by the "old resident," too, for that matter, concerning the people of these islands.

It is impossible in a short review of this character to go deeply into the argument of the author. It would take a book almost as large as the one under review to do so satisfactorily. The aim of the book in brief is to show that the differences plainly observable between the Occident and Orient, at least in so far as Japan is concerned, are to be ascribed not to biological but to social evolution, that they are not due to heredity but to environment. To lay aside technical language, our author endeavors to show that what we call the peculiarities of the Japanese are due almost entirely to the origin and growth of their civilization. This early took a communal form, and grew and developed along this line, until it profoundly affected the thought of the entire nation, leading them to look at things from an entirely different standpoint from that of the nations of the West, whose civilization is in large measure laid on an individualistic basis. In short the Japanese thought has from remote times subordinated the individual to the community—*what is best for the community is best for the individual;* the West has pursued an almost opposite course and emphasized the importance of the individual—*what is best for the individual is best for the community.* This, in the rough, without an attempt at scientific accuracy, would about represent the view of our author.

In the support of this thesis, he carefully examines those characteristics of Japan and the Orient which have been most severely criticised, and attempts to show that these characteristics do not mean always what they were supposed to, and therefore the criticisms must fall to the ground. Some of the subjects taken up are "Japanese Sensitiveness to Environment," "Heroes and Hero Worship," "Love for Children," "Marital Love," "Jealousy—Revenge—Humane Feelings," "Patriotism—Apotheosis—Courage," "Aesthetic Characteristics," "Moral Ideals," "Are the Japanese Religious?" "Are the Japanese Impersonal?" "Traces of Personality in Shintoism, Buddhism, and Confucianism," etc. Amongst all these and other subjects, it is hard to say which is treated in the most interesting manner. Some will appeal to one reader and some to another.

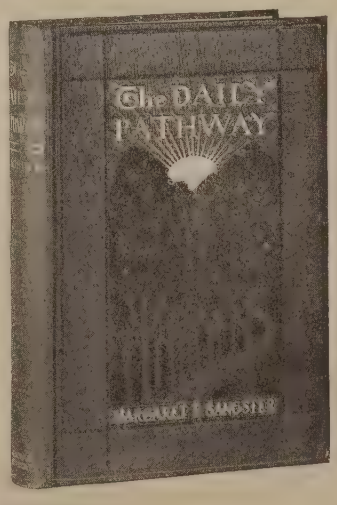
It appears to the writer that in Chapter V. the author has failed to do the Japanese justice when he ascribes to "the fear of ridicule" so large a place in the education of children. One might agree with all our author says, if he had only gone on to call attention to other equally important things in the moral education of children. It is true that younger children in Japan are almost as unruly as they can be. This is one of the things most impressed upon the foreigner by personal observation soon after his arrival in the country. It is also true that these children, in most cases, soon become obedient and well behaved. One of the reasons for this is the "fear of ridicule," but another and equally important one is the instruction the child receives. As soon as he is able to understand anything, the meaning of the "five relations" is explained to him, and the duty of obedience to parents he hears daily at home, in school, and on the streets. It is the conscious standard of life for the Japanese, and he who fails to conform his life thereto, meets not so much with the ridicule as the contempt of the community.

It is to be hoped that every newspaper editor will secure and carefully study this book, if he has any intention of writing on Japan and her people. Let him examine it carefully, and he will be saved from many errors that otherwise he will be apt to fall into.

A serious defect in the work before us is the fact that the author, in his desire to emphasize the importance of sociological heredity, is led into the error of underrating the importance of biological heredity. Few will agree with his apparently low estimate. He seems to contradict herein the every day experience of mankind.

J. L. P.

The Daily Pathway. By Margaret E. Sangster. New York: American Tract Society. Price, $1.25.



This is a collection of articles written for *The American Messenger.* The titles indicate that they were intended primarily for women. They deal with the subjects of everyday life. The initial title, "The Marching Days," indicates the general idea of the volume. The author has written so much for women that her name is a household word. In these articles there is the same practical common sense and quiet suggestiveness that are so helpful to all, both women and men, to whom life's lot brings care, anxiety, and responsibility.

A National Pæan. Poems and Songs. By Walter Allen Rice. Boston: Richard G. Badger, The Gorham Press, 1904.

This volume of poems takes its name from the first one, entitled "A National Pæan." It is a patriotic poem, and has been received with favor. The other poems deal with various subjects, and show little of real poetic feeling. Facility of rhyme is a dangerous possession and of doubtful value, for it is still true that "poets are born, not made." The make-up of the volume is excellent.

A booklet, handsomely made and pleasing in letter press as also in text, is *The Life Worth While,* An Appreciation of Stevenson's Creed by Leigh Mitchell Hodges, author of *The Great Optimist,* etc. (Overbrook, Pa., published by the author.) The booklet is made upon rough-edged paper, and a very original cover design lends to its attractiveness.

NEW MUSIC.

A *Te Deum* with music by William Ruger, Jr., is published by the author (Janesville, Wis., price 50 cts.). The arrangement is simple, with chorus, soprano and alto duets, and bass and alto solos. The effect of the music is good.

SAINT ANDREW IN ART.

By Warren Randolph Yeakel.

IN THE many paintings of The Last Supper, Saint Andrew is given no fixed place. Our Lord is the central figure, and artists have apparently placed the apostles where they pleased. Giotto has put St. John to the right of our Lord and St. Andrew to the left. Angelico has represented St. Andrew at the right of our Lord next to St. Peter. Da Vinci has placed St. Andrew on the right after St. John, Judas, and St. Peter. Raphael has given St. Andrew, in one picture, second place to the right after St. Peter, and in a drawing in the collection of the late Queen Victoria, second place after St. Peter, to the left of our Lord. Andrea del Sarto gives St. Andrew fourth place to the right after St. James (major), St. Peter, and St. Thomas.

"In the Madrid Museum is a painting by Murillo. St. Andrew is nearly nude, his white hair and beard streaming in the air, is fastened with cords to a saltier cross formed of trunks of trees; above, cherubs with the crown and palm of martyrdom; beneath, executioners, two of whom tighten the cords on his feet; at the left, in front, is a group of spectators; at right, two soldiers on horseback and others on foot."*

Mrs. Jameson, in *Sacred and Legendary Art,* has written:

"The historical subjects from the life of St. Andrew, treated separately from the rest of the Apostles, are very few; his crucifixion is the only one I have found treated before the fifteenth century. On the ancient doors of San Paolo, the instrument of his martyrdom has the shape of a Y, and resembles a tree split down the middle. The cross in some later pictures is very lofty, and resembles the rough branches of a tree laid transversely.

"I know but two other subjects relating to the life of St. Andrew which have been separately treated in their later schools of art —the Adoration of the Cross and the Flagellation.

" 'St. Andrew Adoring the Cross,' by Andrea Sacchi, is remarkable for its simplicity and fine expression; it contains three figures: St. Andrew, half undraped and with his silver hair and beard floating dishevelled, kneels, gazing up to the cross with ecstatic devotion; an executioner stands by and a fierce soldier, impatient of delay, urges him on to death. This picture is in the Gallery of the Vatican.

" 'St. Andrew Taken Down from the Cross,' is a fine picture by Ribera. At Munich.

"When Guido and Domenichino painted in emulation of each other the frescoes in the Chapel of Sant Andrea in the Church of Sant Gregorio, at Rome, Guido chose as his subject the Adoration of the Cross. The scene is supposed to be outside the walls of Patros in Achaia; the cross is at a distance in the background; St. Andrew, as he approaches, falls down in adoration before the instrument of his martyrdom; he is attended by one soldier on horseback, one on foot, and three executioners; a group of women and alarmed children in the foreground, are admirable for grace and feeling—they are, in fact, the best part of the picture.

"On the opposite wall of the Chapel, Domenichino painted The Flagellation of St. Andrew, a subject more difficult to treat effectively and retain at the same time the dignity of the suffering Apostle, while avoiding all resemblance to a similar scene in the life of Christ. Here St. Andrew is bound down on a sort of table; one man lifts a rod, another seems to taunt the prostrate saint; a lictor drives the people. The group of the mother and frightened children, which Domenichino so often introduces with little variation, is there very beautiful; the judge and lictors are seen behind; with a temple and a city in the distance.

"When Domenichino painted the same subject in the Church of Sant Andrea-della-Valle, he chose another moment and administered the torture after a different manner. The Apostle is bound by his hands and feet to four short posts set firmly in the ground; one of these executioners in tightening a cord, breaks it, and falls back; three men prepare to scourge him with thongs. In the foreground we have the usual group of the mother and her frightened children. This is a composition full of dramatic life and movement, but unpleasing. Domenichino painted in the same church the crucifixion of the saint, and his apotheosis surmounts the whole."

On coming within sight of the cross, St. Andrew saluted it, exclaiming: "Hail, precious Cross, thou hast been consecrated by the Body of my Lord and adorned with His limbs as with jewels. I come to thee exulting and glad; receive me with joy into thine arms. O good Cross, that hast received beauty from our Lord's Limbs, I have ardently loved thee. Long have I desired and sought thee; now thou art found by me and art made ready for my longing soul; receive me into thine arms, take me from among men and present me to my Master, that He who redeemed me on thee may receive me by thee!"

* *Encyclopaedia of Painters and Painting.*

The Family Fireside

A MISSIONARY HYMN.

7. 6. 7. 6. D.

Words by A. F. M. Missionary Hymn: L. Mason.

1 How fair upon the mountains
The feet of them who bear
Glad tidings of Salvation
And a Saviour's love declare;
Go forth into His vineyard
And bring the harvest home;
Go preach in "place and city
Whither He Himself would come."

2 To balmy South Sea Islands,
To drear, ice-circled plains,
To city haunts, to prisons,
Wherever error reigns;
Go to our Western country,
To prairie, mine, and home;
Go bear a Saviour's message
"Whither He Himself would come."

3 Fear not, O youth and maiden
To call all else but loss,
Save that which leads the sinner
To the Saviour's blood-stained Cross;
Though laboring, watching, fasting,
Though well-nigh overcome,
Arise, and preach the Gospel
"Whither He Himself would come."

4 Though truly great the harvest,
The laborers are few.
Within our hearts, dear Jesu,
Thy love for souls renew.
Then, at Thy sure returning,
We'll raise the Harvest Home,
Ev'ry place and city ready
When He Himself shall come.

Taunton, Mass.

SANTA CLAUS GONE CRAZY.

THE old newspaper story still crops up from time to time of the well-meaning hospital visitor who kindly handed a tract directed against dancing to a poor soldier who had lost both legs in battle.

Now whether this story be true or false, it is a great pity it does not catch the eye of Santa Claus who may not *really* be afflicted with senile dementia, though he certainly exhibits some of the symptoms. We do not allude to the old gentleman's persistence in driving a team of reindeer when an automobile would be so much more up-to-date, nor to his habit of scrambling down narrow chimneys when for such a distinguished visitor every latch-string hangs outside the door; but to the very unsuitable gifts with which he is often (figuratively speaking), fills receptive stockings.

For instance: Last year there was that high-priced card case for poor Miss Pinch, who never pays formal calls because, during calling hours, she is hard at work at her desk down town. There were those cut glass custard cups for Mrs. Shortman, whose poverty will prevent her ever being able to bring them into use. There was that besilvered portmonnaie for Mr. Hardluck, who has no money to put into it. There was that work-basket for Miss Antique, who not only has two work-baskets already, but since her rheumatism attacked her fingers has never taken a stitch. There was that cigar holder for Mr. Save-all, who gave up the use of tobacco five years ago. There was a gilt clock for a pastor badly in need of a new overcoat. There was a copy of Tennyson for Miss Buyabroom, who never opens any book except the Bible and Miss Leslie's *Complete Cookery*. There was that great bouquet of hothouse flowers that Miss Slimpurse brought down to the dining room of her cheap boarding house on Christmas morning. The landlady remarked to her confidantes that "them flowers cost ten dollars if they cost a penny and it was a great pity that the money that went for them hadn't been given to Miss Slimpurse so she could pay up what she owed for board." There was the fancy whistle given to that landlady's little son, although she has half-a-dozen boarders subject to nervous headache.

It would be impossible to make out a complete list of the gifts that, year after year, indicate that poor old Santa Claus

has either taken to drink or is losing his mind. Another symptom of senile dementia in his case is that, in spite of his abundant means, he seems to have about decided to go into trade. That scarf pin that Dora gave Mattie last Christmas, the latter priced afterwards at the jeweler's, and found that it cost ten dollars; this year she is going to buy Dora a belt buckle costing exactly the same sum. "I really can't afford to make presents outside of my own family," sighs Mrs. Quiverful, "but Miss Makeashow gave presents to all of my children last Christmas, and I suppose she will be expecting something in return."

There are those who predict that this trading propensity in Santa Claus will soon be his death; that before long there will simply be an exchange of bankbills at Christmas, after which Santa Claus will cease for good and all.

Let us hope that the crazy old gentleman may soon be either relieved of his misery by death, or restored to sanity by a revival of common sense in the households where he has so long been a visitor. C. M.

A SELF-PREACHED SERMON.

By Filia Ecclesiae.

"HOW is young Sullivan getting along now?" asked Horace White of his friend, Oswald Nelson, who was foreman of a room in a large manufacturing establishment.

"Well, fairly well for him," answered Nelson. "But I do get out of patience with him, for I never know when he may leave me in the lurch for a day or two. He means well but the money simply burns his pocket on pay-night, and if 'the gang' gets hold of him before he gets home, he is as likely to be absent the next morning as not."

"Does that happen often?"

"Oh, once in three or four weeks. I don't think the boy is altogether to blame, for he has a highly-wrought nervous temperament that gets away with him occasionally. I put up with a good deal from him, because I like him, and he is one of the best boys to work I ever had—bright, willing, and helpful. But I don't know how long I can stand this sort of thing."

"How about Neilson?"

"Neilson is steady enough, if that's all. But he doesn't do work enough half the time to earn his salt. He will get off into some other room and stand around and talk, when he knows there is work that ought to be done."

"But you can depend on his being there, can't you?"

"Yes, but what does that amount to if he won't work. I had a run-in with him to-day. I was out of all manner of patience with his loafing, and told him in future to stick to his machine, or if he had business in another room, to go and attend to it and come back. As I turned to go away, I heard him mutter that 'there were others.' Then I lit on him."

"What did you tell him?"

"Just this; that it didn't make any difference to him what other people did or didn't do. I was capable of attending to other people, if they worked for me. His business was to take care of his own work and see that it was done properly. He was paid to do that, not to compare himself with other folks."

"Is there any reason why he shouldn't do his work?"

"No, none at all. He is one of those phlegmatic fellows who doesn't get wrought up. But he isn't going to do anything more than he can help. His idea is that if he is there every day and does some work, that is all that is necessary."

"But he's the better man of the two, isn't he?"

"No, I don't think so. Of course he's steady, and I know he'll be on hand. But you see, he is totally indifferent about pleasing me, or doing right by the company. Now young Sullivan takes an interest in his work when he is here, and if he thinks I am doing something that is hard for me, he will jump to help me. I believe the boy is really sorry when he has done wrong, and sincerely thinks he won't do so again. But of course, there's a limit to all things, and I've as good as told him he will have to go if he serves me that trick again. But I may weaken once more—I don't know."

"But doesn't Neilson do as well as lots of other workmen?"

"That's neither here nor there. It's his business to do what he knows is right, whatever other people do. I don't see that other people's shortcomings excuse him."

"He gets just as much wages in the end, doesn't he? And even if he does shirk his work, other people do enough to make it up in the long run, so I don't see why he won't come out just as well as half the folks."

"Look here, Horace, what on earth are you driving at? You're not talking sense, that's sure. Just as if a fellow that does good work without shirking wasn't really better than a half-hearted, indifferent chap, that's always measuring himself by the standard of other folks just like him."

Horace White smiled quizzically. "I was only applying your own reasoning about the subject we were talking on last night to the case in hand. If you remember, I asked you why you had stopped going to church regularly. You said you didn't think you got much good out of it; that you behaved just as well as half the church-goers did; and that if your wife went and did her share of church work, that ought to count for both of you. You mentioned Hal Stevens, saying that he'd go to church and say he went because he liked it, and then go out and lose his temper, or be led into excess by some of his friends. You acknowledged that he was really sorry, and didn't mean to do wrong, and said he was a lovable fellow in spite of his faults, but you thought he ought to be excluded from church membership, with others like him, till he could behave. Now didn't you? Yet, by your own showing, you are patient with a nervous, excitable boy, and consider him a much better fellow than the steady, phlegmatic, indifferent chap, who does as little as he can, and is indifferent to duty, measuring himself by the standard of others just like him. I think you have preached to yourself, unconsciously, a pretty good sermon."

"I never thought of it in that way," said Nelson, slowly. "I guess I am something like Neilson."

"Just think it over, my boy," said the older man, laying his hand affectionately on his friend's shoulder. "Don't try to persuade yourself you are doing your duty because you are doing as well as other folks. You know what is right and what is wrong; that no one else's activity can excuse your shirking your own share of the work. You expect your workmen to do all they can and as well as they can; not shirking work for trifling causes, or even for somewhat serious ones, so long as they are not disabled. God has put you, and every other human being, into the world for some specific purpose. He has taught you plainly what is your duty toward Him and toward your neighbor. He has nowhere said that you need do your duty only when you feel like it, or that doing it would entail no hardship."

"But suppose going to church doesn't rest me or make me feel any better?"

"It won't, if you do as Neilson does, indifferently and without love for the Master. But if you go because it is a duty you owe to God, and earnestly desire to do that duty, the spiritual rest and refreshment that you will receive will react on your bodily fatigue. You don't feel like going to your daily work, but you make an effort, and I have heard you say, before now, that you felt better than if you had given up to your inclinations and stayed at home. At any rate, give a little time to the service of God whether in church going, or in private prayer and meditation, and see what you will gain by it."

"I'll think it over, at any rate," said Nelson. "It would be a poor showing if I didn't try to profit by my own sermon."

HONORS TO AN EX-SLAVE.

THE following extract from the Atlanta (Ga.) *News* shows the relations between the white and the black races in a Southern state in a light in which they do not often appear:

"Bishop Clinton of the African Episcopal Zion Church, died recently in Lancaster, S. C., where he had lived many years. He was born the slave of Irvin Clinton, a distinguished lawyer. The kindness and mutual respect of master and servant were well known. When Mr. Clinton was dying his former servant visited him to administer the consolations of religion. He said: 'Isom, if I am lost, I will be lost pleading for mercy.' The reply was: 'You will not be lost pleading for mercy.' These words are inscribed on the marble slab which the colored bishop, at his own expense, erected at the grave of his former master.

"During Reconstruction times the negro was treasurer of his county, but, in a period of general stealing, the accounts of the colored treasurer were scrupulously accurate. When Wade Hampton became Governor of South Carolina, he gave public expression of his approval of the official character of the ex-slave. At his funeral the Circuit Court, sitting at Lancaster, adjourned from Thursday to Monday out of respect for the private and public virtues of the deceased bishop."

A minister once heard an infidel jestingly say, "I always spend Sunday in settling my accounts"; he turned round and said, in tones of solemnity never to be forgotten, "You may find, sir, that the judgment day is to be spent in exactly the same manner." —*Selected.*

Church Kalendar.

Nov. 27—First Sunday in Advent.
" 30—Wednesday. St. Andrew, Apostle.
Dec. 2—Friday. Fast.
" 4—Second Sunday in Advent.
" 9—Friday. Fast.
" 11—Third Sunday in Advent.
" 14—Wednesday. Ember Day. Fast.
" 16—Friday. Ember Day. Fast.
" 17—Saturday. Ember Day. Fast.
" 18—Fourth Sunday in Advent.
" 21—Wednesday. St. Thomas, Apostle.
" 23—Friday. Fast.
" 25—Christmas Day.
" 26—Monday. St. Stephen, Martyr.
" 27—Tuesday. St. John, Evangelist.
" 28—The Innocents.
" 30—Friday. Fast.

KALENDAR OF COMING EVENTS.

Nov. 29-30—Annual Meeting American Church Missionary Society.
" 29—Dinner of Churchman's Club, A. C. M. S. attending. Speaker, Bishop Brent.
" 30—Corporate Celebration, St. Andrew's Day. A. C. M. S. Meeting, Grace Church, Churchman's Club attending. Speaker, the new Bishop of Cuba.
Dec. 6—Dioc. Synod, Springfield.
" 14—Consecration Bishop-elect of Salt Lake, St. Paul's Church, Erie, Pa.
" 21—Consecration Bishop-elect of Cuba, Cathedral, Atlanta, Ga.
Jan. 19-22—Department Missionary Conference, Omaha.

Personal Mention.

The address of the Rev. Arthur M. Aucock is changed to 5 Franklin St., Providence, R. I.

The Rev. A. A. Bresee has resigned the rectorship of St. John's Church, East Mauch Chunk, Pa., and accepted a curacy in St. Mark's parish, Mauch Chunk. Address, Lehighton, Carbon Co., Pa.

The address of the Rev. W. J. W. Bedford-Jones has been changed from Columbus, Ohio, to Trinity Rectory, Marshall, Mich.

The Rev. Conrad R. Birnbach, missionary at Morris, Minn., and adjoining points, has resigned to accept work in the Diocese of Minnesota.

The Rev. Bates G. Burt, who has been assisting the Bishop of Marquette, has been appointed rector of the church at Negaunee, Mich.

The Rev. Chas. B. Carpenter, rector of the Church of the Atonement, Tenafly, N. J., has accepted a call to the rectorship of St. Thomas' Church, Brandon, Vt., and will assume his new cure, December 18th.

The Rev. H. M. Carr, D.D., having been elected rector of St. John's Memorial Church, Parsons, Kansas, has entered upon his duties as such.

The Rev. Gustav A. Carstensen, Ph.D., having been elected General Secretary of the Church Congress in succession to the Rev. Dr. Harris, resigned, all communications relating to the business of the Congress should be addressed to Dr. Carstensen at Riverdale, New York City.

The Rev. J. W. Chesley, having retired from active work, desires all communications addressed to him at St. Michael's, Talbot Co., Maryland.

The Rev. E. H. Cleveland of Ridgewood, N. J., has become rector of St. Martin's Church, New Bedford, Mass.

The address of the Rev. Giles B. Cooke will hereafter be Matthews C. H., Virginia, as he has accepted a call to Kensington parish, Diocese of Virginia.

The Rev. Frederick W. Cornell has removed to East Angus, P. Q., Canada.

The Rev. W. A. Dennis has resigned the rectorship of Christ Church, Madison, and has been appointed to the missions of Washington, Princeton, and Worthington, Diocese of Indianapolis, with residence from December 1st at Washington, Ind.

The address of the Rev. W. S. Dearing is Orange, Calif.

The Rev. Evan A. Edwards of Trinity Church, Collington, Md., has accepted a call to Grace Church, Bath, Maine, to assume charge on January 1st.

The Rev. T. C. Eglin resigns St. Paul's, Watertown, Wis., and accepts the Church of the Good Shepherd, Momence, Ill. (Dio. of Chicago), entering upon this parish in Advent.

The Rev. Charles Fetter has resigned his cure at Mt. Sterling, Ky., and accepted a call to Natural Bridge parish, Southern Virginia.

The Rev. Herbert J. Glover of Brooklyn, N. Y., has declined a call to St. Paul's Church, New Albany, Ind.

The Rev. F. D. Graves of Ord, Neb. (District of Laramie), has accepted the rectorship of St. Andrew's Church, Omaha, Neb.

The Rev. F. S. Gray has resigned Trinity Church, Wauwatosa, Wis.

The Rev. Jos. C. Hall of Elizabeth, N. J., has accepted the rectorship of St. Paul's Church, La Porte, Ind., to take effect December 1st.

The address of the Rev. A. Harper is changed from Neligh, Neb., to 629 State St., Schenectady, N. Y., where he is rector of Christ Church.

The Rev. Chas. W. B. Hill, senior assistant at St. James' Church, Philadelphia, has accepted a call to Trinity Church, Southwark, Philadelphia. After December 1st his address will be, Trinity Church parish house, Catharine St., Philadelphia, Pa.

The Rev. W. Axford B. Holmes of St. Peter's Church, New York, has accepted a call as curate at St. Paul's Chapel, Trinity parish, New York City, where he will take up work about the middle of December.

The Rev. Ernest W. Martin (deacon) is in charge of the work at Gas City, Ind.

The Rev. Floyd J. Mynard of Hanford, Calif., has accepted a call to the rectorship of the Church of the Incarnation, Great Falls, Montana.

The Rev. Henry M. Nodder, curate at the Cathedral, Michigan City, Ind., has resigned, to take effect December 1st.

The Rev. R. G. Osborn, formerly of Mt. Calvary, Baltimore, Md., is assisting Fr. Haslam at the Cathedral, Chicago, Ill.

The address of the Rev. P. B. Peabody is changed from Sundance, to Newcastle, Wyoming.

The Rev. H. E. Robbins has resigned the rectorship of St. Mark's Church, Anaconda, Mont., on account of ill health, and is at present in Boston, Mass.

The Rev. Brian C. Roberts, rector of the Church of the Good Shepherd, Barre, Vt., has accepted a call to become rector of St. Ann's Church, Dorchester, Mass., where he will assume his duties on January 6th.

The Rev. W. H. Robinson of Calais, Maine, has been appointed by Bishop Vinton to have charge of the churches at Ashfield and Shelburne Falls, Mass.

The Rev. Lewis C. Rogers has resigned the charge of St. Margaret's Church, Windsor Park, Chicago, and accepted a call to the rectorship of Emmanuel Church, Hastings, Mich.

The Rev. Albion H. Ross of Lynn, Mass., has accepted a call to St. Andrew's Church, Ashland, Wis., where he will take duty December 1st.

The Rev. J. Senior, formerly of Lexington, has been appointed to the charge of Harvard, Neb., and should be addressed accordingly.

The address of the Rev. Allen K. Smith, late of the Cathedral at St. Louis, is Ellensburg, Wash.

The Rev. H. H. Sneed of Georgetown, Ky., has resigned his charge, to take effect on January 1st, when he will enter upon the rectorship of St. Peter's by the Sea, between Pass Christian and Biloxi, Mass.

The address of Rev. C. W. Spicer has been changed from Cincinnati to Portsmouth, Ohio, where he is in charge of Christ Church.

The address of the Rev. Ebenezer Thompson is changed from Woburn, Mass., to Sarasota, Florida.

The Rev. S. H. Watkins of Arlington has accepted a call to St. Luke's Church, St. Albans, Vt., and will enter upon his new duties December 18th.

The Rev. Francis S. White, late of Omaha, Neb., is now in charge of Trinity Church, Atchison, Kansas.

The Rev. G. C. Williams of Blacksburg, S. C., has accepted a call to Oxford, Md.

The Rev. John Albert Williams has declined a call to St. Luke's, Washington, and will remain at St. Philip's mission, Omaha, Neb.

ORDINATIONS.

Deacons.

Delaware.—By the Bishop of Pennsylvania for the Bishop of Delaware, at St. Thomas' Church, Newark, Del., November 17th, Mr. Henry M. Kiefer.

Priests.

Central Pennsylvania.—At St. Mark's, Lewiston, on Tuesday, November 15th, the Rev. Stanley C. Hughes was ordained priest by the Bishop of the Diocese, the preacher being his former rector, Rev. C. J. Wood, D.D. Mr. Hughes returns to Altoona, where he is assistant to the Rev. A. S. Woodle.

Fond du Lac.—On Sunday, November 13th, at St. Peter's Church, Ripon, the Rev. G. La Pla Smith, by the Bishop of the Diocese. Mr. Smith is in charge of St. John's Church, Washburn.

Michigan.—On Sunday, November 13th, at St. George's Church, Detroit, the Rev. Charles H. Frazer, by the Bishop of Honolulu, acting for the Bishop of Michigan.

Salina.—In Christ Cathedral, Salina, on All Angels' day, by the Bishop of Salina, the Rev. A. H. W. Anderson. The candidate was presented by the Rev. R. H. Mize, rector of St. John's School. Besides the Dean, the Rev. C. L. Adams was present, assisting, and joined with the other priests in the imposition of hands. Rev. Mr. Anderson made a vacation trip home to Providence, R. I., and has just returned and becomes priest in charge of the missions at Great Bend and Larned, where he has served so well as deacon.

On Thursday, November 17th, the Rev. George Kinkead, B.A., was priested by the same prelate in St. Paul's Church, Beloit, being presented by the Rev. C. L. Adams. The Rev. L. R. Benson was present, assisted in the service, and joined in the imposition of hands.

Mr. Kinkead becomes priest in charge of the missions of St. Paul's, Beloit, and Epiphany, Concordia. Bishop Griswold makes it a practice always to preach the sermon at ordination services, and with no uncertain voice does he set forth and "declare the duty and office of such as come to be admitted priests, how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office."

OFFICIAL.

DIOCESE OF ALBANY.

Communications for the Standing Committe of the Diocese of Albany should be addressed to the Rev. C. M. Nickerson, Lansingburgh, N. Y.

DIED.

Acheson.—Entered into rest, November 11th, at her late residence, 553 West Forest Avenue, Detroit, Emily E., wife of William H. Acheson, and daughter of the late Rev. Wellington Forgus, long time rector of St. Mark's Church, Lima, Ind., and at the time of his death rector of St. John's Church, Bristol, Ind. Burial from St. John's Chapel on Monday, November 14th.

Brooks.—In Tyrone, Pa., November 4, 1904, Mrs. Sarah Anna Brooks, mother of the Rev. Edgar Eugene Brooks of Dover, N. J.

Coleman.—At Utica, N. Y., on Monday, November 14th, the Rev. William Barnard Coleman, for twenty-two years rector of St. George's Church.

May he rest in peace!

MEMORIAL.

WILLIAM BARNARD COLEMAN, PRIEST.

Vestry of St. George's Church,

Utica, N. Y., Nov. 15, 1904.

The wardens and vestrymen of St. George's Church, speaking for every member of the parish, desire to record the deep feeling of sorrow occasioned by the death of its beloved priest, the Rev. William Barnard Coleman. For twenty-one years Father Coleman was pastor of this church, and during all of this time its spiritual welfare was his dearest thought. Passionately loyal to our branch of the Church of England, with the highest regard for her priestly offices, he ministered to us in the full spirit of its faith and with the largest interpretation of its charity. We revere his memory as we call to mind his noble conception of the sacraments, and his earnest and loving pleadings for recognition of their aid to a devout life. His pure mind and simplicity of character testify to his faith in the ultimate triumph of the Master's love over human selfishness. It is hardly necessary to record here his devotion to the interests of young men especially those who by adversity or through neglect had failed to conquer the many obstacles strewn in the paths of the young, and had allowed the element of manliness to become dormant. The many messages received from widely remote parts of our country during his illness of a year ago, revealed the value of this portion of his life's work. Self-denying, unfailing in his consideration for others, deeply religious, yet joyous in life's pure pleasures, he lived and died in the confidence of a certain faith, in charity with his fellow man and at peace with his Creator.

W. M. Gibson, *Warden,*
C. A. Miller, *Warden,*
S. A. Batty, *Secretary.*

FRANCIS G. DU PONT.

MINUTE UPON THE DEATH OF FRANCIS G. DU PONT, SENIOR WARDEN, BY THE VESTRY OF ST. JOHN'S CHURCH, WILMINGTON, DELAWARE.

Entered into the rest of Paradise, at his home, near Wilmington, Delaware, Monday, November 7, 1904, Francis G. du Pont, in the 55th year of his age.

While the hearts of the rectors, wardens, vestrymen, and members of St. John's parish are filled with unfeigned sorrow, on account of their great bereavement, they yet thank God for this noble example of His servant, whose name is now written in "The Lamb's Book of Life."

We who are still on our earthly pilgrimage, shall remember with thankfulness his life of Christian gentleness, his loving kindness and benefactions; and his devotion as a Churchman must serve to inspire others with a like sense of duty. We feel that he is linked with us in one communion and fellowship, and we long like him to be found faithful unto death and to share with him the exceeding blessedness of his eternal joy.

Mr. du Pont was possessed of a charming personality. Of refined, devout, and gentle ancestry, a man of finished education, a thoughtful student, and connected with great business enterprises, he was nevertheless deeply interested in all that concerned his fellow man, filling positions of trust in educational and religious matters. His life-long association with the Church made him a valued and influential member of St. John's parish. He was for many years senior warden, a devoted friend to the rectors, and an unfailing communicant at the Lord's day and weekly celebrations.

He will be missed because his seat is empty, not only in the parish he loved and served so faithfully, but also in the Diocese and the Church at large. The Church Militant has indeed lost one of her truest saints—the Church Triumphant gained one.

Into the closer precincts of his home life, where as the tender, loving, and devoted husband and father, his highest and noblest ideals were realized, we dare not enter. They were sacred. Suffice it to say, he lived to gather around him and to bless his children and his children's children.

With unselfishness and great dignity he walked among us, revered and honored: honored for his undeviating pursuit of all that is good and true, for his unfaltering loyalty to his Church, and, above all, for his fidelity to the interests of the parish—for these and other things he will long be remembered.

It is in loving memory of this honored, beloved friend and associate, Francis G. du Pont, that this minute has been adopted by the vestry of St. John's Church, extending to Mrs. du Pont and her dear family our deepest sympathy and expressing the sense of bereavement, which we also feel.

God give us, one and all, strength to bow to His will and say:

The strife is o'er,
The battle done;
The victory of life is won,
The song of triumph has begun.
Alleluia! ! !

WANTED.

Positions Wanted.

POSITION AS TEACHER OF COOKING AND Sewing wanted by a Churchwoman. References. Address, A 4, The Living Church, Milwaukee.

ORGANIST AND CHOIRMASTER (English degree) desires position; references, testimonials. Address: John E. Stott, Paris, Tex.

TO LEARN NURSING.

ST. LUKE'S HOSPITAL desires young women between the ages of 20 years and 35 years to learn nursing. Address: Superintendent St. Luke's Hospital, 4207 Central St., Kansas City, Mo.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an organ is contemplated, address Henry Pilcher's Sons, Louisville, Ky., who manufacture the highest grade at reasonable prices.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. Bloomer, Montrose-on-Hudson, N. Y.

CLERICAL AGENCY REMOVAL.

CHURCHES in any part of the country needing rectors, assistants, or other supply, can secure the necessary help from a large staff of eligible clergymen clients, by writing to The John E. Webster Co., 136 Fifth Avenue, New York.

CHOIR EXCHANGE REMOVAL.

CHURCHES supplied with Organists and Singers, at all salaries. Write The John E. Webster Co., 136 Fifth Avenue, New York.

APPEALS.

ST. MARK'S CHURCH, LA GRANGE, GA.

St. Mark's Mission Church at La Grange, Georgia, is in great need of assistance. It is the centre of mission work done in five counties. The removal of members has left the burden on a faithful few, who have worked valiantly. The debt on the church building is $96. The bank holding the note, which is now overdue, has agreed to keep it open a few weeks longer. Will some kind persons, who have been blessed with this world's goods, come to our assistance in this our need?

Faithfully,
(Rev.) Arthur H. Brook.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the curren year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

BUREAU OF INFORMATION.

Readers of The Living Church desiring information regarding any class of goods, whether advertised in our columns or not, may correspond with our Advertising Department, 153 La Salle St., Chicago (enclosing stamped envelope for reply), and receive the best available information upon the subject free of charge. Always allow a reasonable time for reply, as it might be necessary to refer the inquiry to one of our other offices.

BOOKS RECEIVED.

THE MACMILLAN CO. New York.
(Through Messrs. A. C. McClurg & Co., Chicago.)

Highways and Byways of the South. Written and Illustrated by Clifton Johnson.

Memories of a Hundred Years. By Edward Everett Hale, author of *The Man Without a Country,* etc. Two Volumes in One. New Edition, Revised, with Three Additional Chapters. Illustrated.

The Ruby Ring. By Mrs. Molesworth, author of *Carrots,* etc. With Illustrations by Rosie M. M. Pitman. Price, $1.25.

The Sea-Wolf. By Jack London, author of *The Call of the Wild,* etc. With Illustrations by W. J. Aylward. Price, $1.50.

Atoms of Empire. By C. J. Cutcliffe Hyne, author of *Adventures of Captain Kettle,* etc. Price, $1.50.

Christian Character. Being Some Lectures on the Elements of ChristianEthics. By J. R. Illingworth, M.A., D.D. Price, $2.00.

Grove's Dictionary of Music and Musicians. Edited by J. A. Fuller Maitland, M.A., F.S.A. With Many Full-Page Illustrations. In Five Volumes. Vol. I. Price, $5.00 net.

PAUL ELDER & CO. San Francisco.

The Entirely New Cynic's Calendar of Revised Wisdom. 1905. By Ethel Watts Mumford, Oliver Herford, Addison Mizner. Price, 75 cents net. Postage, 5 cents.

E. P. DUTTON & CO. New York.

The Story of The Tempest. From the Play of Shakespeare. Retold by Alice Spencer Hoffman. Illustrated by Walter Crane. Stories from Shakespeare's Plays for Children. Price, 60 cents net.

The Story of King Richard II. From the Play of Shakespeare. Retold by Alice Spencer Hoffman. Illustrated by Dora Curtis. Stories from Shakespeare's Plays for Children. Price, 60 cents net.

Oxford and Its Story. By Cecil Headlam, M.A., author of *Nuremberg,* etc. With 24 Lithographs and other Illustrations by Herbert Railton, the Lithographs being Tinted by Fanny Railton. Price, $8.00 net.

A Modern Tomboy. By L. T. Meade, author of *Peter the Pilgrim,* etc. With 8 Drawings by Percy Tarrant. Price, $1.50.

The Vicar of Wakefield. By Oliver Goldsmith. With 25 Colored Illustrations by C. E Brock. The Series of English Idylls. Price, 2 shillings net.

Cranford. By Elizabeth Cleghorn Gaskell. With 25 Colored Illustrations by C. E. Brock. The Series of English Idylls. Price, 2 shillings net.

LONGMANS, GREEN, & CO. New York.

The Abbess of Vlaye. By Stanley J. Weyman, author of *Under the Red Robe,* etc. Price, $1.50.

Life and Letters of Mandell Creighton, D.D. Oxon. and Cam., Sometime Bishop of London, Hon. Fellow of Merton College, Oxford, and Emmanuel College, Cambridge; D.C.L. Oxford and Durham; LL.D. Glasgow and Harvard; Litt.D. of Dublin; Fellow of the Society Romana Di Storia Patria; Member of the Massachusetts Historical Society and of the American Church History Society; Professor of Ancient Literature at the Royal Academy; Member of Her Majesty's Most Honorable Privy Council. By his Wife. In two volumes. Vol. I. With Portraits. Price, $9.00 net; by mail, $9.42.

V. C. ARMSTRONG & SON. New York.

The Face Beyond the Door. By Coulson Kernahan, author of *God and the Ant.* Price, 40 cents net.

CHARLES SCRIBNER'S SONS. New York.

The Temper of the Seventeenth Century in English Literature. Clark Lectures given at Trinity College, Cambridge, in the Year 1902-1903. By Barrett Wendell, Professor of English at Harvard College. Price, $1.30 net.

Corea, The Hermit Nation. I.—Ancient and Mediæval History. II.—Political and Social Corea. III.—Modern and Recent History. By William Elliott Griffis, formerly of the Imperial University of Tokio, Japan, author of *The Mikado's Empire.* Seventh Edition, Revised and Enlarged, with the Map and History to 1904. Price, $2.50.

THE YOUNG CHURCHMAN CO. Milwaukee.

The Server's Handbook. Being a Guide to the Duties of the Clerk at a Plain Celebration of the Holy Communion, at the Administration of Holy Baptism, the Solemnization of Matrimony, the Visitation of the Sick, the Churching of Women, and the Burial of the Dead. With the Text of the Liturgy and Private Prayers. By the Rev. Percy Dearmer, M.A. The "Parson's Handbook" Series.

GINN & COMPANY. Boston.

School Civics. An Outline Study of the Origin and Development of Political Institutions in the United States. By Frank David Boynton, Superintendent of Schools, Ithaca, N. Y. Cloth. 368 pages. List price, $1.00; mailing price, $1.10.

A. WESSELS CO. New York. (Through E. S. Gorham, New York).

Famous Battles of the Nineteenth Century. Described by Archibald Forbes, George A. Henty, Major Arthur Griffiths, and Other Well Known Writers. Edited by Charles Welsh, author of *A Bookseller of the Last Century,* etc. 1816-1860. With 9 Illustrations. Price, $1.25.

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THOMAS WHITTAKER. New York.

The Human Nature of the Saints. By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. 12mo, cloth, $1.00 net.

Saturday Night Sermons. By Geo. Thos. Dowling, D.D., Rector of Christ Protestant Episcopal Parish, Los Angeles, Cal. Price, 90 cents net.

The Wisdom of the Desert. By James O. Hannay. Price, $1.00.

J. B. LIPPINCOTT CO. Philadelphia.

Kitty of the Roses. By Ralph Henry Barbour, author of *The Lane of Joy,* etc. With Illustrations by Frederic J. von Rapp.

Cuddesdon College. 1854-1904. A Record and Memorial. With Portraits and other Illustrations. Price, 3 shillings.

FREDERICK A. STOKES CO. New York.

Alice's Adventures in Wonderland. By Lewis Carroll. With twelve full-page Illustrations in Color by M. L. Kirk and forty-two Illustrations by John Tenniel.

RIVINGTON'S. 34 King Street, Covent Garden, London.

Aspects of the Atonement. The Atoning Sacrifice Illustrated from the Various Sacrificial Types of the Old Testament, and from the Successive Ages of Christian Thought. By the Rev. Lonsdale Ragg, Prebendary and Vice-Chancellor of Lincoln Cathedral, and Sometime Warden of the Bishop's Hostel, Lincoln. With a Preface by Edward, Bishop of Lincoln. Price, 2s., 6d.

THE BAKER & TAYLOR CO. New York.

The Story of the Churches. The Episcopalians. By Daniel Dulany Addison, author of *Lucy Larcom: Life, Letters, and Diary,* etc.

CALENDARS.

Friendship Calendar. 1905. New York: E. P. Dutton & Co. Price, $1.25.

Gems from the Poets. New York: E. P. Dutton & Co. Price, $1.50.

The Coon Calendar for 1905. By Louise Quarles Bonte and George Willard Bonte. Price, $1.50.

The Girls' Kalendar. 1905. Nineteenth Year. Published by the Girls' Friendly Society in America. New York: Thomas Whittaker. Boston: Old Corner Book Store, Inc. Chicago: A. C. McClurg & Co. Milwaukee: The Young Churchman Co.

PAMPHLETS.

The Struggle for America. By R. P. Brorup. (Copyrighted by the Author.) Fitzgerald, Ga.: North and South Publishing Co.

Principal's Ninth Annual Report of the Topeka Industrial Institute, the Western Tuskegee for the Term 1903-1904.

The Church at Work

LARGE GIFT FOR MISSIONS.

The interesting announcement that $50,000 had been anonymously contributed to the Reserve Fund of the Board of Missions, was made by the treasurer, Mr. George C. Thomas, at the meeting of the Woman's Auxiliary of the Diocese of Pennsylvania in Holy Trinity Church, Philadelphia, last week. This gift replaces in part the Reserve Fund that was necessarily depleted in order to pay the deficit in missionary contributions. Mr. Thomas declined steadfastly to reveal the name of the donor, but a suspicion that is attended with many elements of probability is that the donor's name coincides with his own.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.
Richard H. Nelson, D.D., Bp. Coadj.

Woman's Auxiliary—Two Quiet Days—Pulpit at Little Falls.

Fifty-two Woman's Auxiliary branches of the diocese were represented at the annual meeting held at All Saints' Cathedral. The important feature of the morning session was the election of officers for the year, which resulted as follows: President, Mrs. Samuel B. Ward; vice-presidents, Miss E. W. Brown, Saratoga; Mrs. J. K. Paige, Schenectady; Mrs. William Bayard Van Rensselaer, Miss Pauline Harris; recording secretary, Mrs. Hobart W. Thompson, Troy; corresponding secretary, Mrs. Dan Mather; junior auxiliary secretary, Miss Susan Knapp, Cohoes; treasurer, Mrs. Montgomery Rochester. Managers for the Archdeaconry of Albany, Miss Talcott, Mrs. A. Van Nostrand, Schenectady; Archdeaconry of Troy, Mrs. E. W. Babcock, Troy; Miss Frances Finley, Champlain. Archdeaconry of Susquehanna, Miss E. J. Hughes, Gilbertsville; Mrs. E. M. Lockwood, Walton. Archdeaconry of Ogdensburg, Mrs. Lewis Hasbrouck, Ogdensburg. Woman's Auxiliary Department of the *Diocese of Albany,* to be appointed by the Bishop; Church periodicals, Miss Burt; united offering, Mrs. Montgomery Rochester, secretary and treasurer.

The treasurer, Mrs. Rochester, showed a receipt of over $2,801.50 and a disbursement of $2,799.04, leaving a balance of $2.46, with which to begin the year. The receipts for the united offering for the year were $1,133.62, against $1,003.63 of the previous year. Mrs. Rochester announced that of the $500 to be sent to Bishop White, for which the president made herself responsible, only a little over $300 had been contributed, the president paying the balance. Mrs. Ward said her offer was a voluntary one and in fulfilling her obligation she wished no member of the auxiliaries to feel that it was looked upon by her as a deficit. She spoke of Mrs. Rochester's able work as treasurer and the entire gathering gave her a rising vote of thanks for her painstaking work.

Bishop McKim, of Tokyo, Japan, was the first speaker to address the Auxiliary at the afternoon session. He told how the Japan synod at Tokyo last April decided to levy an assessment of 3½ per cent. on the several parishes in the Empire for its own mission work. This showed that the diocese which here is deemed among the missions of the Church is in itself a supporter of the missions.

Archdeacon Gardiner, of the diocese of West Texas, the "Baby Diocese" of the Church in America, followed Bishop McKim, and described briefly the work in the southwest and its very satisfactory progress from the handful of scattered congregations of 30 years ago, when Bishop Elliott went there.

On Thursday, November 10th, a Quiet Day was held in St. Mary's Church, Springfield Centre. Canon Blodgett of the Cathedral Staff was the conductor. He quickly established a cordial sense of sympathy between himself and the people, and there was manifest a steady strengthening of interest from the early Eucharist at half-past seven to the closing service at eight o'clock. At the latter hour a goodly congregation, representative of the whole village, listened with close attention to the preacher's exposition of the meaning of Christian neighborliness.

It was a new thing in this village, and a new experience for all but a very few of those who attended, to spend a whole day in the atmosphere of worship and religious study, maintaining even during the intervals of the half dozen services an attitude of religious attention.

Not least among the benefits derived from this observance will be the appreciation by the people of their fellowship in the life of the cathedral as our diocesan centre; for it is the Cathedral which sent one of its officers to give the sermons and instructions of the Quiet Day, not as an extraordinary favor, but as a part of that officer's usual duty, most attentively and graciously performed.

The rector of St. Mary's the Rev. W. A. Masker, Jr., has declined a call to the district of Salina.

A Quiet Day was held in Christ Church, Herkimer, (the Rev. W. C. Prout, rector), conducted by Canon Blodgett of Albany. Canon Blodgett's earnestness and evident high spirituality of thought and life made a deep impression, and his services were very warmly welcomed and appreciated.

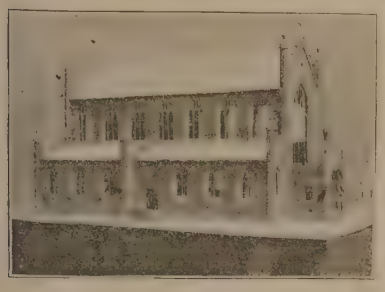
On Sunday, October 30th, a memorial pulpit, given by Mrs. George A. Hardin in memory of her sister, the late Miss Arnold, was unveiled and blessed at Emmanuel Church, Little Falls (the Rev. C. E. S. Rasay, rector). The design work is highly artistic. It is made of quartered oak, beautifully paneled, and the hand rail, also of oak, is supported by four columns of brass. Between these columns are panels of brass, forming the body of the pulpit.

CENTRAL NEW YORK.

Chas. T. Olmsted, D.D., Bishop.

New Church at Elmira.

The accompanying illustration shows the rough model of Grace Church, Elmira, now



ROUGH MODEL OF GRACE CHURCH, ELMIRA, N. Y.

in course of construction. The edifice was more particularly described in last week's issue.

CENTRAL PENNSYLVANIA.

Ethelbert Talbot, D.D., LL.D., Bishop.

Anniversary at Wilkesbarre — Archdeaconry Meeting—Church Club at Wilkesbarre.

The Rev. Dr. Henry L. Jones celebrated the 30th anniversary of his rectorship of St. Stephen's Church, Wilkes Barre, on November 13th. An announcement made in connection with the service was that the Rev. F. L. Flinchbaugh, whose ministrations as curate had been so valuable, would leave Wilkes Barre shortly to take charge of St. John's, Salem, N. J., as rector. At the first of the year the Rev. J. B. Walker, now assistant to Rev. Dr. Floyd W. Tomkins at Holy Trinity, Philadelphia, would come to St. Stephen's as curate. There was a reception to the rector on Monday evening, and on the next Sunday the Bishop of Montana was preacher.

The Archdeaconry of Williamsport met in the parish of St. Paul's, Phillipsburg (the Rev. Dr. Clerc, rector), November 14th. At the opening Evensong the Rev. Dr. Foley was the preacher. The following morning, at the corporate Eucharist, the Rev. Norman Stockett preached, the Rev. E. J. Haughton at the afternoon literary exercises being exegete; essayist, the Rev. A. R. DeWitt; critic, Rev. Lewis Nichols. At the final missionary meeting the Rev. Freeman Daughters and the Rev. R. S. Nichols were the appointed speakers.

On Tuesday, November 15th, the Archdeaconry of Harrisburg met with the Rev. F. T. Eastment of St. Mark's Church, Lewistown. On the morning of the first day, the Rev. Stanley C. Hughes, for 10 years a Presbyterian minister, and lately of Lebanon, was ordained to the priesthood. In the evening, after shortened Evensong, the Rev. R. F. Gibson gave a most thoughtful address upon Tobit iv. 7. Wednesday, at the early celebration, the Rev. W. F. Shero was celebrant. A brief business meeting took place for one hour, from 9 A. M., followed by the High Celebration, before which the celebrant, Bishop Talbot, consecrated this church, to the joy of the good rector and people, the deed of donation being read by Mr. Charles E. Wolle, and the sentence of consecration by Archdeacon Baker. The Bishop was preacher, taking as his theme "Lost Opportunities from not being Awake" (St. Luke ix. 32). At the business session the Rev. Messrs. L. F. Baker, W. F. Shero, and F. T. Eastment were placed in nomination by Bishop Talbot for Archdeacon of Harrisburg, the former Archdeacon, the Ven. L. F. Baker, being reëlected. Before the literary exercises, all the clergy present spoke about their missionary fields. The Rev. J. W. Diggles read a thoughtful paper upon "Inspiration." At the final missionary service the speakers were Dr. Hamilton Jeffreys, medical missionary to China, Archdeacon Radcliffe, and Bishop Talbot. A largely attended reception closed the day.

The fall meeting and dinner of the Church Club of the Diocese of Central Pennsylvania was held at the Hotel Sterling in the City of Wilkes Barre, on Thursday, November 17th. Forty-seven new members, chiefly from Wilkes Barre and vicinity, were elected. Messrs. Guy E. Farquhar, of Pottsville, Amon Z. Schoch of Bloomsburg, J. Ralph Morrison, of Harrisburg, and George N. Reynolds of Lancaster, were selected as delegates to the National Conference of Church Clubs of the United States, which meets at Cleveland, in April, 1905. It was unanimously decided not to divide the Club, now that the diocese is to be divided, but to include both the old and the new diocese, the name being changed to "The Church Club of Central Pennsylvania," and both Bishops being made honorary members. Several other changes were made in the constitution to meet the altered conditions.

After business had been disposed of, over eighty members and guests sat down to dinner, and after the coffee had been served, the President of the Club, James M. Lamberton, Esq., of Harrisburg, opened the post-prandial proceedings, speaking briefly and referring to the presence of the guest of the evening, the Solicitor General of the United States, Hon. Henry M. Hoyt, an old Wilkes Barre boy, who was a classmate at Yale, and then turned over the further conduct of the proceedings to the "Ruler of the Feast," Henry A. Fuller, Esq., of Wilkes Barre, whose brilliancy and wit delighted the Club. Judge Frank W. Wheaton welcomed the members and the guests, after which Solicitor General Hoyt spoke forcefully on the duty of personal service, urging self-forgetfulness and self-sacrificing patriotism, and warning against the force of egoism.

Col. Charles M. Clement, of Sunbury, spoke in a very interesting manner of the General Convention of 1904, its work and influence. The gifted rector of St. Stephen's, Wilkes Barre, the Rev. Henry L. Jones, D.D., who has just completed thirty years as rector, spoke happily for "Our Guests," and when Bishop Talbot was presented to reply to "Our Bishop," the Club stood to receive him. The Bishop told of the origin of the Club, and made a feeling acknowledgment of the loyalty, confidence and support of the laity, and expressed his pleasure that the Club was not to be divided. After the doxology had been sung, the Bishop gave his blessing, which terminated the proceedings. The spring meeting will probably be held at York.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Men's Clubs—Clerical Retreat—Cornerstone at Chicago Heights—Anniversary at St James' —Daughters of the King.

On Thursday evening, November 10th, at the parish house of the Church of the Atonement, Edgewater, the men of the parish met in response to a call issued by the rector, the Rev. C. E. Deuel, to organize a men's club. The meeting was addressed by Bishop Anderson, Rev. Frank Du Moulin, rector of St. Peter's, and Mr. Graves, the President of St. Peter's Men's Club. After the speaking an organization was formed. Refreshments were served by the St. Agnes' Guild and the choir glee club furnished additional entertainment. The experience of this first meeting presages a useful and profitable addition to the activities of the parish.

The fifth annual banquet of the Men's Club of the Church of the Epiphany, Chicago (Rev. J. H. Hopkins, rector), was held on Wednesday, November 16th, at 6:30 P. M., in the parish house, and was one of the most successful and largely attended banquets ever given by the club. Dr. D. R. Brower, junior warden of the parish, was toastmaster. The first address of the evening was by Mr. Geo. E. Shipman, President of the club, who reviewed the recent work of organization and outlined the directors' plan for the remainder of the current year. He was followed by the Rev. Dr. A. W. Little of St. Mark's, Evanston, who made a masterly speech on "The Clergyman's Point of View." Mr. F. W. Smith, cashier of the Corn Exchange National Bank, followed Dr. Little's address with a humorous and highly appreciated speech. The last speakers were the clergy of the parish, the Rev. John Henry Hopkins, rector, and the Rev. Erle H. Merriman, curate.

Bishop and Mrs. Keator spent Sunday, November 6th, in their old parish, the Church of the Atonement, Edgewater. The Bishop was celebrant and preacher at the 11 o'clock service and also preached another strong sermon at 5 o'clock. Many friends and former parishioners were glad of the opportunity to greet the Bishop again.

A large number of the clergy have been in attendance at the retreat conducted by Bishop Coadjutor Weller of Fond du Lac, at the Western Theological Seminary, which closed on Friday last.

The cornerstone of the new church for St. Ambrose mission, Chicago Heights (Rev. J. M. Johnson, priest in charge), was laid on Saturday, November 12th. The building will be 60x34, with a 12 foot tower, and will be a wood and cement super-structure on a stone basement. The work at this mission has prospered greatly during the last year.

St. James' Church, Chicago (Rev. James S. Stone, D.D., rector), celebrated on Thursday, November 17th, its seventieth anniversary. There was a parish reception held in the parish house in the evening, following an organ recital by Mr. Clarence Dickinson in the church at 8 P. M. Short addresses were made by Bishop Anderson, the Rev. Dr. W. H. Vibbert, vicar of Trinity Chapel, New York, and a former rector of St. James', and also by Dr. Stone and Mr. Jos. T. Bowen, which were listened to by a large congregation. On Sunday the celebration was brought to a close by special services with excellent musical programmes. Bishop Anderson was the preacher in the morning and Dr. Vibbert at Evensong. Offerings were made toward wiping out the debt of $15,000 resting on the parish, and some $6,000 was received at the morning service. At Evensong the interesting announcement was made that Mrs. Joseph T. Bowen would double the day's receipts, in effect, thus raising the entire amount. Beside this, a splendid start was made toward the endowment of the parish, for which it is hoped ultimately to raise a fund of $250,000.

The annual meeting of the Local Assembly of the Daughters of the King was held at St. Peter's Church on the 10th of November. The Holy Eucharist was celebrated at 11 o'clock, the Rev. W. W. Wilson

being celebrant and the Rev. F. C. Sherman, the curate of St. Peter's, preacher. After luncheon the business session convened, and reports of officers and chapters were read. The President, Mrs. Randall, gave a full and interesting report of the recent convention at New Haven, to which she was a delegate. Mrs. Doolittle, formerly of Chicago, outlined various suggestive plans for corporate work which have been adopted by certain chapters in California. Bishop Anderson emphasized that side of the Daughters' work which cannot be expressed by statistics, and the Rev. Messrs. DuMoulin, DeWitt, and Shayler, who followed, also urged the paramount importance of spiritual preparation for the duties of the Order.

The following officers were elected: President, Mrs. McGinnis, of All Saints', Ravenswood; vice-president, Mrs. W. B. Randall, of St. Peter's; secretary, Mrs. G. C. Burton, of St. Bartholomew's; treasurer, Miss Fanny Hunt, of the Church of the Atonement, Edgewater.

An invitation was extended by St. Mark's Chapter for the January meeting, and by Christ Church Chapter for the May meeting. Both invitations were gladly accepted, and a vote of appreciation extended to the rector and ladies of St. Peter's parish for their untiring hospitality.

COLORADO.

Charles S. Olmsted, D.D., Bishop.

B. S. A.—Arvada—Wolfe Hall—A Second Archdeacon.

At a special meeting of the Local Assembly, B. S. A., held last Saturday, a letter was read by Secretary J. B. Whitehead from Rev. Fr. Sill, O. H. C., arranging definitely (as a result of careful correspondence between the Brotherhood and Fr. Sill), that Fr. Huntington, O. H. C., will conduct a mission under the auspices of the Denver Local Assembly, commencing March 25th, and closing at noon of Maundy Thursday, thus giving the Brotherhood of Colorado the benefit of his meditations during Holy Week. Fr. Huntington will be the guest of Mrs. Eicholz, of Denver, during his stay here.

At the same meeting arrangements were made for the due observation of St. Andrew's Day. There will be a Corporate Communion at 7 A. M. in St. Mark's Church, and at 7:30 P. M. a special evening service in St. Mark's, with two addresses of about ten minutes each. The Rev. J. H. Houghton, rector of St. Mark's, will take for his topic "The Brotherhood in relation to the Mission Work of the Church," and Archdeacon Bywater will give his "Reminiscences of the Brotherhood Convention in Philadelphia." The offertory will be given to the Local Assembly fund. At the close of this service the annual meeting of the Brotherhood will be held in the guild hall of St. Mark's, with election of officers for the ensuing year. *This meeting will take the place of the Local Assembly meeting announced for December 1st.*

On Wednesday afternoon the foundation stone of St. Matthew's Church, Arvada, was laid, at the request of the Bishop, by Archdeacon Bywater, who founded the mission on St. Matthew's Day, 1902. The weather was delightfully warm and the day bright, so that the clergy who robed in Barth hall, two squares away, were able to go in their vestments and hatless to the site. The addresses were by Dean Hart, of St. John's Cathedral, and the Rev. J. H. Houghton, rector of St. Mark's. Besides those already mentioned there were present in the procession the Rev. John A. Howell, rector of Calvary, Golden; the Rev. Percival M. Wood, the Rev. Caleb Mills, assistant at St. Marks', and the Rev. Lester Hazlett, Ph.D., minister in charge(under the Rev. F. F. Kramer, Ph.D., of All Saints'), of St. James', Berkeley, and of St. Matthew's, Arvada.

A beautiful feature of the occasion was the attendance of all the school children. They were numerous enough to form a cordon around the entire foundation, although the corner-stone seemed to be the center of the rush, where the larger boys and girls were deeply interested in the manual acts. Mr. Houghton was quick to notice this, and he made very telling use of that episode in his address. The church is of Gothic design. The material is Golden pressed brick with light hard oil finish. It will be ready for dedication about Christmas-tide.

Wolfe Hall, our diocesan school for girls, so beautifully located on Clarkson Avenue, Denver, within view of the snow-capped peaks of the Rockies, commenced the year with a large attendance. Parents in the East are beginning now to appreciate what the bracing air of Colorado can do for their girls physically, whilst the splendid curriculum and magnificent staff under the experienced management of Miss Kerr is a guarantee of the high standard maintained in the deportment and education of the pupils.

The Bishop has appointed the Rev. Thos. A. Schofield as second Archdeacon of the Diocese of Colorado.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Diocesan Notes—Woman's Auxiliary.

The XXIV. Sunday after Trinity was a day of severe storm. In the northern part of the diocese there was a considerable fall of snow. In at least one village, owing to inclemency of the weather, the parish church was not open, and no services were held in the place.

A Sunday School has been organized at Greystone, a small manufacturing village, where no services are sustained. The work is under the direction of the Rev. John A. Stansfield, of St. Paul's, Waterville, who will officiate at intervals. Deaconess Roberts, who has been rendering most excellent labor in various parts of the diocese, has recently spent two weeks there, enlisting interest and gathering material for the Sunday School.

The 24th annual meeting of the Connecticut branch of the Woman's Auxiliary was held in Christ Church, Norwich, on Wednesday, November 9th. The services of the day began with the celebration of the Holy Communion at 9 A. M., followed at 10 o'clock by the business meeting, presided over by Mrs. Colt, the president. The pledge of $5,400 was voted to be raised during the coming year. The assistant secretary in her report of work accomplished told that $13,760.44 in money had been sent to the mission field and boxes filled which were valued at $10,147.39. The amount of money given to the united offering to be presented at the triennial meeting of the Auxiliary was not as large as in 1901, but the falling off was to be accounted for by the assistance given by the women of the Church toward raising the apportionment in their respective parishes and not from any lack of interest in the object of the offering. The speakers at the morning session were Archdeacon Hughson, of the Missionary District of Asheville, who made an appeal for the uplift and education of the White Mountaineers. He also pleaded for more interest and support to be given to the colored work. Bishop Funsten spoke of his District of Boise and of the needs of his school and hospital. The speakers at the missionary meeting in the afternoon were the Bishops Rowe of Alaska, Graves of Shanghai, and Brooke of Oklahoma and Indian Territory, who told of their fields, giving vivid pictures of the progress that was being made on all sides. The weather being very inclement, the attendance not as large as it otherwise would have been.

DALLAS.

A. C. Garrett, D.D., LL.D., Bishop.

The Bishop's Birthday.

On Friday, November 4th, the 72nd birthday of the Rt. Rev. A. C. Garrett, D.D., LL.D., was celebrated by the faculty, alumni, and student-body of St. Mary's College, Dallas. This anniversary was also made the occasion of the presentation, by the Bishop, of their caps and gowns to the senior class, an event always looked forward to with great eagerness. In the interesting programme which was carried out, each class in turn paid its tribute to Bishop Garrett. Miss Mabel McGraw, President of the Alumni Association, presented to him, in the name of the faculty, alumni, and student-body, a check for $500 toward the college electric light plant. Immediately afterward a large cake, surrounded by seventy-two lighted tapers, was brought in and placed upon the stage. After one of his characteristic addresses, the Bishop cut the cake and distributed it among the faculty, students, and friends who had come to join the school in its congratulations and best wishes.

DELAWARE.

Leighton Coleman, D.D., LL.D., Bishop.

Death of Francis G. du Pont—Archdeaconry at Newark—Episcopal Visitations.

The death of Mr. Francis G. du Pont was announced last week. He was the youngest son of Alexis Irenee and Joanne Smith du Pont, and grandson of Eleuthere Irenee du Pont, founder of the "E. I. du Pont de Nemours & Co.," in 1802. His father was the founder of St. John's Church, but he did not live to see its completion, losing his own life in his efforts to save others in the great powder explosion in 1857. The church was, however, completed, largely through the exertions of his wife, a woman of great executive ability, and a descendant of the Rev. Henry Smith, a noted English divine.

Francis G. du Pont inherited the excellent qualities and virtues of his parents, as his godly, influential, and useful life fully testifies. After the death of his brother, Eugene du Pont, he became acting president of the company, and when the reorganization of the company was effected, he was tendered the presidency, but declined it, feeling the time had come when he had earned the right to retire from a long, strenuous, and active business life.

He married, in 1871, Elise Wigfall Simons, of a well-known Charleston family. She, and eight children survive him: Francis Irenee, who married Marianna Rhett of Charleston, S. C.; Eleanor, who married Robeson Lea Perot; Irene, who married Irenee du Pont; Alexis Felix, who married Mary R. Chichester; Ernest, who married Josephine Brinton; and Theodore H., E. Paul, and Archibald M. L. His brother, Dr. Alexis du Pont, and one sister, Mrs. E. G. Bradford, also survive him.

The Archdeaconry of Wilmington met in St. Thomas's Church, Newark, on Wednesday and Thursday, November 16th and 17th, with a large attendance of the clergy, besides several lay delegates. At the opening service on Wednesday evening, addresses were made on The Christian Life in relation to (a) Baptism, by the Rev. Alexander M. Rich; (b) Confirmation, by the Rev. Clarence M. Murray; (c) The Holy Eucharist, by the Rev. William J. Wilkie. On Thursday morning Bishop Whitaker was present and ordered to the diaconate Mr. Henry M. Kiefer, who was presented by Archdeacon Hall. The sermon was preached from St. Luke xii., 35, 36, by the Rev. Kensey J. Hammond, rector of Immanuel Church, Wilmington. Mr. Kiefer comes into the Church from the "German Reformed" communion (the legal name is now "The Reformed Church in the United

States"), and was the pastor of one of their most important and flourishing works, located in Easton, Pa. He is a man of fine ability, and no one who knows him doubts that he has been led into the Church by sincere conviction. His future work will probably be in the Diocese of Central Pennsylvania.

The topics assigned for papers to be read at the afternoon session were as follows: The Decline in Church Attendance: (a) Facts and Causes, by the Rev. Charles Holland Kidder; (b) Some Remedies, by the Rev. W. J. Hamilton; the discussion being opened by the Rev. F. Augustus Heisley and the Rev. F. M. Munson, LL. D. The Christian Home: (a) Family Worship, by the Rev. Wm. B. Beach; Family Instruction, by the Rev. John S. Bunting; and the discussion was opened by the Rev. Henry Olmstead. Much interest was shown in these subjects. The papers of the Rev. Messrs. Hamilton, Beach and Bunting were specially thoughtful.

In the absence of Bishop Coleman, the ecclesiastical authority is, of course, the Standing Committee, of which the Rev. Kensey J. Hammond, of Wilmington, is President, and the Rev. John S. Bunting, of Greenville, Secretary. Bishop Whitaker and Bishop Adams will supply the offices requiring a Bishop, the greater part of this work falling on the latter.

DULUTH.

J. D. Morrison, D.D., LL.D., Miss. Epp.

Deanery at St. Vincent.

The pre-Advent session of the Red River Valley Deanery was held in Christ Church, St. Vincent (Rev. H. Norman Harrison, rector). On Tuesday evening the Rev. J. K. Burleson of Grand Forks gave a vivid account of some of his impressions of the personnel and work of the General Convention. Next day there were interesting discussions on the "Deepening of the Spiritual Life" and "Week-day Services," which proved remarkably helpful, stress being laid on the work of the Holy Spirit, systematic study of the Bible and Prayer Book, and cultivation of the spirit of devotion. At evening service two addresses were made by the visiting clergy on Organizations for Young Men and Young Women. Thursday sessions were devoted to business matters and discussion on "Suggestions for Lent," and the "Use of the Prayer Book for Missionary Purposes." These were taken part in by the Dean, Rev. H. M. Green of Crookston, who had been detained by a funeral. The closing service was Evening Prayer, when a powerful sermon was preached by the Dean, on "Knowledge of the Truth Gives Freedom."

GEORGIA.

C. K. Nelson, D.D., Bishop.

New Church for Atlanta.

Work has been commenced upon the erection of the new All Saints Church, Atlanta, of which the Rev. Z. S. Farland is the first rector. It is hoped that the church may be ready for entry by All Saints' Day of next year.

IOWA.

T. N. Morrison, D.D., Bishop.

Dubuque—Convocation at Charles City.

On his way to his diocese from the General Convention Bishop Keator spent several days in St. John's Church, Dubuque, his former parish. On the Twenty-fourth Sunday after Trinity he addressed large congregations, in the evening telling especially of his present field of labor. A well attended meeting of the Woman's Auxiliary was held on Monday afternoon, with addresses by Bishop and Mrs. Keator and the rector, the Rev. John C. Sage. On that same evening several hundred old parishioners and friends greeted the Bishop and his wife at a reception tendered by St. Margaret's Chapter of the Guild. Bishop Morrison visited this parish on the Sunday next before Advent, when the parishioners made their annual gift to Diocesan Missions, amounting to more than $300.

The fall convocation of the Waverly Deanery took place at Charles City Tuesday and Wednesday, November 15 and 16, in Grace Church (the Rev. W. V. Whitten, rector). The sessions were marked with interest, both among the clergy, all of whom were present, and the parishioners, who largely attended the services. On the first evening a strong sermon was preached by the Rev. George W. Hinkle, whose theme was, "The Existence and Propagative Life of the Church To-day a Proof of Its Divine Origin." The features of the next day's various services and meetings were a paper by Archdeacon Judd on "Parochial Missions," and a Sunday School Institute. The latter proved helpful and stimulating. The addresses were as follows: "The Need of a Sunday School at This Time," by the Rev. Charles Lewis Biggs, chairman of the Diocesan Sunday School Commission; "What Shall We Teach?" by the Rev. Wellington McVettie; "How Shall We Teach?" by the Rev. Charles H. Bohn. A "Question Box" closed the meeting. In the evening, after an introductory address by the Rev. Dean Shutt, the Rev. John C. Sage, a clerical deputy from Iowa, spoke on "My Impressions of the General Convention," and Archdeacon Judd spoke on "My Impressions of the Missionary Work in the Diocese of Iowa." The generous hospitality extended the clergy by the parishioners of this thriving parish, which has recently erected a tasteful and Churchly structure, was much appreciated.

LEXINGTON.

Lewis W. Burton, D.D., Bishop.

Diocesan Notes.

A leading member of the vestry of St. John's, Versailles, Mr. Nicholas Marks, is lying dangerously ill at the St. Joseph's Hospital, Lexington, where he has undergone a serious operation. The latest accounts are, however, more hopeful.

The election to the episcopate in the Diocese of Kentucky manifests very clearly that a change of name is much to be desired in that Diocese. Many persons, even among Church people, seem to think the Bishop of Kentucky is a sort of head Bishop for the whole state, and the Bishop of Lexington a sort of suffragan, instead of each being supreme in his own geographical area of half the state.

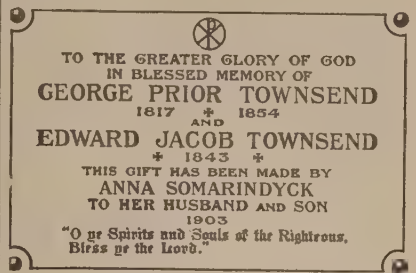
LONG ISLAND.

Frederick Burgess, D.D., Bishop.

House of St. Giles—Sunday School Conference—Diocesan Notes.

In the summer of 1903, Mrs. Anna Somarindyck, a member of St. Paul's Church, Glen Cove, signified her intention of presenting the House of St. Giles the Cripple, Brooklyn, with a gift of $2,500 towards the future erection of an operating room in this House. This not being immediately applicable thereto for several reasons, it was arranged that it should be applied for the present to the support of a surgical bed, being then conveyed by a deed of gift.

On Tuesday afternoon, the 8th inst., a brass to commemorate this gift was unveiled in the presence of the clergy of the Diocese and friends of the House, by the Ven. H. B. Bryan, Archdeacon of Queens and Nassau, acting at the request of the Bishop. The officiant, who was vested in a magnificent white silk cope, richly jewelled, was attended by the Rev. Fr. Cairns, diocesan missioner of Winchester, England, and the Rev. W. E. L. Ward, rector of St. Paul's, Brooklyn. The benediction of this plate, placed for the present over a bed in the west surgical ward, and the ensuing Evensong beautifully sung in the oratory of the House by the crippled children of St. Giles', were both what are known liturgically as Solemn Offices, Ps. lxxii., and the *Magnificat* being sung to Gregorian tones. After a short address by Fr. Cairns, the deed of gift and an additional check for $500, sent that day by the donor, for the purchase of a complete equipment of surgical instruments for the House, were received and placed by the Archdeacon upon the altar. The brass was made by the Gorham Co., and is here reproduced:


TO THE GREATER GLORY OF GOD
IN BLESSED MEMORY OF
GEORGE PRIOR TOWNSEND
1817 AND 1854
EDWARD JACOB TOWNSEND
1843
THIS GIFT HAS BEEN MADE BY
ANNA SOMARINDYCK
TO HER HUSBAND AND SON
1903
"O ye Spirits and Souls of the Righteous, Bless ye the Lord."

The treasurer of St. Giles' has just made a payment of $3,000 upon the mortgage of the Wayside Hope, the summer home of this House at Garden City, reducing its indebtedness one-half, and he holds pledges and cash aggregating over $700 towards its further reduction. Of the sum paid, $1,250 was the result of a fair held by ladies of the Diocese—the Associates of St. Giles—last spring. The House now contains 85 children. It has never had so many patients at one time, and there are scores of applicants that nothing can be done for, for lack of room.

The Sunday School Conference, under the auspices of the Sunday School Commission of the Diocese, was held at St. John's Church, Brooklyn (Rev. Frank Page, D.D., rector), Thursday, November 10th. The keynote of the Conference seemed to be the decrease in the membership of Sunday Schools. Above this atmosphere the Conference appeared not to rise, though some able addresses were delivered by the speakers. The programme included topics and speakers as follows: "The Personal Influence of the Teacher," by Mr. W. B. Dall; "A Sunday School Athletic League," by the Rev. F. C. H. Wendel; "The Devotional Development of the Child," by the Rev. H. St. Clair Hathaway; "The Contents of a Course of Study for Sunday Schools," by the Rev. William C. Hicks. Other addresses were made by the Rev. Robert Rogers, Ph.D., and the President of the Commission, the Rev. William Wiley.

At the Church of the Transfiguration, Freeport (Rev. Pelham S. Bissell, in charge), electric lights have been installed through the generosity of Mrs. W. H. Bryant, whose late husband had been a member of the executive committe of this Cathedral mission.

The clerical deputies to the General Convention at Boston had the opportunity of presenting their views to the members of the Brooklyn Clerical League, Monday, November 7th.

Contracts will be made within a short time for the erection of a parish house to cost about $7,500 for St. George's Church, Hempstead (Rev. Jere K. Cooke, rector). It is intended to install a bowling alley in the basement. On the main floor will be reading and dining rooms adjoining those arranged for society rooms. The auditorium will occupy the second floor, with a stage erected at

one end, provided with the necessary apartments coincident with histrionic work.

Mr. August Belmont has offered toward the establishment of an endowment fund the sum of $50,000, provided the parish raise an equal amount. The parish has at present $13,000 toward this fund.

The Rev. Herbert J. Glover, who has recently declined a call to New Albany, Ind., read a paper, entitled "The Attitude of the Church toward her Sick," before the members of the Junior Clericus, Monday, November 14th.

From a small suggestion, the plans and active preparation for a missionary mass meeting have sprung, and the 7th of December will witness one of the largest congregations that has ever attended the Church of the Holy Trinity, Brooklyn (Rev. J. Howard Melish, rector). The mass meeting is in the interest of the colored work of the Church; and the special subject is, "The Episcopal Church and the Colored People of Brooklyn in Relation to the Thirty Years' Work of St. Augustine's parish." The Bishop of the Diocese will preside. The speakers will be the Rev. Ernest M. Stires, D.D., rector of St. Thomas' Church, Manhattan, the Rev. C. F. J. Wrigley, D.D., rector of Grace Church, Brooklyn, and Mr. Burton Mansfield of the Board of Missions. A chorus of 150 voices will lead the singing.

The congregation of St. James' Church, Elmhurst (Rev. Edward M. McGuffey, M.A., rector), will celebrate the 200th anniversary of the organization of the parish the latter part of this month.

Saint Mary's Church, Brooklyn, is planning a distinctly novel celebration for the Sunday before Christmas. The Old Home Week idea, so popular in New England, is to be utilized, and all former parishioners of this famous old church—of whom there are many thousand scattered over the whole United States—are specially to be invited to return and worship together to commemorate the seventieth birthday of their first church home.

To the present time every department other than that of men's work in Messiah parish, Brooklyn, has been organized. Now a men's guild has been formed, with increase of attendance of men at the evening services of the parish as a principal object. The Messiah, of which the Rev. Dr. St. Clair Hester is rector, is in one of the fine old residence sections, and has undergone, probably, less change among its communicants than any other Brooklyn parish in the last five years. In a section made up so largely of private house population, large Sunday evening congregations are hardly possible, unless special means are taken to make them so. Such means Dr. Hester thinks he has found in the new men's guild. Newspapers are to be used, personal visitations made, and there is to be a reception committee to greet strangers. Social features are not to be emphasized, the understanding being that the organization is for hard work, but each month the Guild has a dinner at which it is addressed by some one prominent in public life. The Messiah parish's curate, the Rev. R. H. Brooks, heads the Guild.

Bishop Burgess presided at the annual "Foundation Day" exercises at the Church Charity Foundation, Brooklyn, last week Thursday afternoon. There were present many of the Brooklyn rectors and Church people, who listened with interest to reports of work done during the past year at the Foundation. Afterward there were social features.

Grace Church on the Heights, Brooklyn, in common with the churches of other religious bodies, is seeking for a solution to the boarding house problem. The Rev. Dr. C. F. J. Wrigley, the rector, hopes to reach some of the hundreds of young men domiciled in the various boarding houses on the Heights, and as a means to do this has reorganized the now several years defunct parish chapter of the Brotherhood of St. Andrew. Several young men have offered themselves as volunteers and a canvass of many of the neighboring boarding houses is to be made at once.

The parish club of St. Paul's, Flatbush, Brooklyn, had its annual dinner last week with one hundred members present. Bishop Burgess, the Rev. Dr. Lindsay Parker, rector of St. Peter's, Brooklyn, and the Rev. Dr. T. J. Jackson, rector of St. Paul's Church, were the guests of honor.

The newly organized Young Men's League of Christ Church, Bedford Avenue, Brooklyn, had its first annual dinner at the Union Square Hotel, New York, last week Wednesday evening. This league hopes to increase the attendance at the evening service at Christ Church. The Rev. Dr. James H. Darlington, rector of the parish, who presided at the dinner, noted that since St. Mark's and Calvary churches removed from the Eastern District Christ Church is the only parish left in a population of 65,000.

Lyman R. Greene, for nine years senior warden of Holy Trinity Church, Brooklyn, died at his home on Sunday, November 15th. Death was due to cardiac asthma. Mr. Greene had been confined to the house for five months. He was born in Albany, in 1833, and was educated in the Albany Academy. In 1872 he became a vestryman in Holy Trinity. For twenty-five years he was a trustee of the Church Charity Foundation. He leaves one son. The funeral was held at Holy Trinity on Thursday.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

Death of Wm. G. Bowdoin—Woman's Auxiliary—Missionary to Africa

Another distinguished Churchman and vestryman of St. Paul's Church, Baltimore, has passed away in the person of Mr. William Graham Bowdoin, who died on the afternoon of November 12th. He was stricken with apoplexy shortly after noon while in his private office and never rallied from the attack. He was a warm personal friend of his rector, the Rev. Dr. Hodges, who was immediately summoned and remained at the bedside until the end came at three o'clock. Mr. Bowdoin was a member of the banking firm of Alexander Brown & Sons, and a man of note in the city's interests. He was a director of the Charity Organization Society, a trustee of Johns Hopkins University, and in addition to fulfilling his duties in the vestry of St. Paul's Church, was active in Church and charitable work generally.

The Rt. Rev. Edward W. Osborne, Bishop Coadjutor of Springfield, has been visiting in Baltimore, the guest of the Rev. J. S. B. Hodges, D. D., rector of St. Paul's Church. He preached at St. Paul's Church in the morning of Nov. 14, on the text, "He is not dead, but sleepeth." At 4:30 o'clock he preached at Mount Calvary Church, and at 8 o'clock at St. Stephen's.

The annual meeting of the Maryland branch of the Woman's Auxiliary was held at Grace Church, Baltimore, on Thursday, Nov. 15. The Bishop of Maryland made an address, showing that wherever there is life there is growth. At an afternoon missionary meeting, the Rt. Rev. Peter T. Rowe, D. D., Bishop of Alaska, gave a clear presentation of his work and its difficulties. In the absence of the Bishop of Tokyo, a Japanese student from the Johns Hopkins University, made an interesting address, and a deaconess from California told about her work in the mining district of her state. The meeting was exceedingly interesting and well attended, not only by members of the Auxiliary, but by the clergy and many others interested in Auxiliary work.

Miss Margaret Ridgeley, for many years connected with the life and work of Memorial Church, Baltimore, sailed last week to take up work in Africa as a missionary. She will be connected with Miss Mahoney, who is at present near Cape Mount, and will work along settlement lines. Her Baltimore friends wish her a safe journey and a long life of usefulness in the Master's vineyard. Their individual loss is the Church's gain.

Miss Ridgeley was accompanied by her sister, Miss Eliza Ridgeley, and Miss Eleanor Freeland. They are both active philanthropists in Baltimore, and after seeing the young missionary to her destination in Liberia, they will travel through the Holy Land and Europe.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Diocesan Notes.

It has proved a source of gratification to local Churchmen to learn of the many kind things which the Bishop of Hereford has been saying of the Episcopal communion in this country since his return to England. To Boston Churchmen the Bishop's sentiments are of more than usual importance, for of this city, he says: "It is to an Englishman the most interesting of American cities, the hearth and home of American Independence, culture, and patriotism. There we see America at its best."

The pretty Gothic porch which marks the main entrance to the Church of Our Saviour, in the Longwood district of Brookline, has been enriched by the addition of a handsome flooring of mosaic tiling and an elaborately carved wainscoting of dark oak. The new adornments were installed by Mrs. Francis W. Lawrence as a memorial to her husband, who up to the time of his death a couple of years ago, was senior warden of the church. On a brass tablet set in the centre of the mosaic flooring is inscribed the purpose of the memorial gift. The design was made by Henry Vaughan of Boston, himself a prominent Churchman and the architect of many memorials of an ecclesiastical character.

A largely attended meeting of the Massachusetts Branch of the Woman's Auxiliary was held in the chapel of Trinity Church on the morning of the 17th. The particular business of the session was the discussion of plans for the next United Offering three years hence, when, it has been stated by one who is in touch with the work, the amount handed in will doubtless reach the handsome sum of $175,000.

Fully a dozen priests availed themselves of the opportunity for going into retreat at the Church of St. John the Evangelist this week. As already announced, the offices were conducted by the Rev. Fr. Tovey, S.S.J.E.

The Rev. Edward Tillotson, curate of St. Paul's Church, has formally declined an offer he recently had to become Dean of St. Paul's Cathedral, at Marquette, Mich. The Rev. Mr. Tillotson succeeded the Rev. Ellis Bishop as curate at the local church about two years ago, coming here from Newburgh, N. Y. He is an able preacher and is doing excellent work at St. Paul's.

Another rector, the Rev. Frederick Edwards, of St. Paul's, Malden, also has declined a flattering offer from the West. For some time he has had under consideration a call from St. James' Church, Milwaukee. It is understood that Mr. Edwards has declined the offer on the urgent solicitation of several prominent in diocesan affairs, whose influence carries great weight; as it is a generally

conceded fact that the Rev. Mr. Edwards is doing a large work at St. Paul's, it was represented to him that to leave the parish, or the Diocese even, would prove a distinct loss.

The Rev. George L. Paine, rector of St. Mary's Church, Dorchester, and his distinguished father the Hon. Robert Treat Paine, who may rightly be classed as among the leading laymen of the Diocese, were prominent personages at the dedication ceremonies in Taunton on the 15th, when a statue to Robert Treat Paine, one of the signers of the Declaration of Independence, was unveiled.

There was a special celebration of the Holy Eucharist at Christ Church, Cambridge, at 8 o'clock on the morning of the 17th for the benefit of the members of St. Paul's Society. The celebrant was Bishop Logan Herbert Roots (recently consecrated) and the service, which was of a corporate nature, marked the Bishop's last clerical association with the Society prior to returning to his mission field.

An item of interest in connection with the consecration of Bishop Roots at Emmanuel Church last week, is the fact that the Rev. John J. McCook, D.D., of Hartford, Conn., who read the testimonials from the House of Bishops, is father-in-law to Bishop Roots, and the occasion therefore had a deeper significance for him than most persons in the congregation imagined.

The third annual service for men, students of Boston, Cambridge, and vicinity, will be held in Emmanuel Church, Sunday evening, November 27th. The preacher will be the Rev. William S. Rainsford, D.D., rector of St. George's Church, New York City.

Recent changes in the choir of St. Peter's Church, Jamaica Plains (the Rev. Oscar Fitzland Moore, Jr., rector), have been of such a character that already a general improvement is noted in the music of this rapidly growing parish. The new choirmaster is Mr. J. F. Botume, who also occupies the same position for the choir of St. James' Church, Roxbury. The new organist and assistant choirmaster is Mr. George Loud, who recently has completed a special course of training in choir work. As organist he succeeds Mr. William B. Sturtevant, who had served this parish for more than seven years. A change in the personnel of the choir also has been instituted.

After being without a rector for two months, St. Anne's Church, Dorchester, has been able to secure the services of the Rev. Brian C. Roberts of Barre, Vt., who has sent his acceptance of the rectorship to the vestry. The Rev. Mr. Roberts is a young man, and has been rector of the Church of the Good Shepherd at Barre for four and one-half years, going there from Seattle, Wash.

MICHIGAN.

T. F. Davies, D.D., LL.D., Bishop.

Detroit Church Reopened.

St. Thomas' Church, Detroit, was reopened Nov. 12, after having been closed for several weeks for repair. The interior has been entirely redecorated, the chancel enlarged, and the old school building connected with the church and remodelled into a choir room. The Rev. Dr. John McCarroll, Dean of the Detroit Convocation and rector of Grace Church, preached the sermon at the reopening, and congratulatory addresses were made by the Rev. William Charles and by a number of laymen.

MICHIGAN CITY.

John Hazen White, D.D., Bishop.

Death of George S. Parker.

The death of Mr. George S. Parker, choirmaster of St. James' Church, Goshen, occurred on the 10th inst. Mr. Parker had recently come to Goshen from Cleveland, and was 60 years of age.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Mission at Kenosha—City Notes.

The Rev. Father Hughson and the Rev. Father Sill of the Order of the Holy Cross have just held a successful twelve days' mission in St. Matthew's Church, Kenosha (Rev. C. L. Mallory, rector). The services and instructions were well attended, the interest growing steadily till the end. The mission began on Friday evening, November 4th, and closed with a corporate Communion at 6 o'clock on Wednesday morning, November 16th. There was a mission sermon and instruction every evening at 8 o'clock, preceded by a short office of intercession. Besides the two celebrations every morning, there was an address on the Holy Eucharist at 9:30, and in the afternoon at 3 o'clock an address to women. The children's mission was at 4 o'clock, and was an important feature of the work. The sermons, addresses, and instructions throughout were searching, practical, and helpful, and the mission cannot fail to give the parish a spiritual uplift which will be felt for a long time to come. The fathers won completely the confidence and affection of the people, and a warm welcome awaits them should they come this way again.

The local organization of the Woman's Auxiliary in St. Paul's Church, Milwaukee (Rev. Wm. Austin Smith, rector), resumed work last week with over fifty women in attendance; a happy evidence of the renewed life which is taking possession of this parish.

St. James' Church, Milwaukee, will be in temporary charge of the Rev. George W. Bowne from the First Sunday in Advent until the rectorship may be filled. The preacher last Sunday was the Rev. J. E. Reilly, D. D., rector of Grace Church, Madison, Wis.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Missionary Service in Minneapolis—St. Paul.

The city parishes of Minneapolis combined on the evening of Thursday, November 17th, in a general service at St. Mark's Pro-Cathedral, held under the auspices of the Church Extension Society of that city. The consolidated vested choirs of the city rendered the music, and the Bishop, the Rev. Irving P. Johnson, the Rev. S. B. Purves, and others were speakers. So popular have these occasional united services become that it is necessary to restrict admission always to ticket-holders, and, as usual, the service just held was largely attended.

A fine pipe organ is about to be placed in the Church of the Messiah, St. Paul (Rev. A. Overton Tarrant, M. A., rector). The instrument is a two manual one, of ample specifications, and will be completed in time for the Christmas services.

NEBRASKA.

Geo. Worthington, D.D., LL.D., Bishop.
Arthur L. Williams, D.D., Bp. Coadj.

Convocation at Schuyler—Diocesan Notes.

The annual convocation of the clergy of the Diocese was held in Holy Trinity Church, Schuyler (the Rev. Samuel Mills, rector), Nov. 15 to 17, inclusive. Nearly all the diocesan clergy and Bishops Worthington and Williams were present. The Rev. William A. Cash, of Columbus, was chosen secretary, *vice* the Rev. Charles F. Chapman, of Central City, who positively declined re-election.

At the opening service Tuesday night the general topic, "The Brotherhood of St. Andrew," was admirably treated in excellent addresses by the Rev. George A. Beecher, locum tenens of Trinity Cathedral, Omaha, and Mr. Paul Charlton, a prominent layman of the same parish, the former having as his specific topic "The Rule of Prayer," and the latter, "The Rule of Service."

At the Wednesday morning session the Rev. John Williams, rector of St. Barnabas' Church, Omaha, gave an interesting address on the General Convention. At the afternoon session an admirable paper on "The Purpose of the Sunday School" was read by the Rev. R. B. H. Bell, rector of the Church of the Good Shepherd, Omaha. The chief points emphasized were inculcating the faith, teaching devotion, and making communicants. The writer earnestly advocated the early confirmation of children. This topic provoked earnest discussion. At the evening session "The Practical Lessons of the General Convention" was the subject of a well-written and interesting paper by the Rev. Canon Marsh, of Blair, and "The Spiritual Lessons of the Convention" were presented in a thoughtful paper by the Rev. Francis S. White. In the absence of the writer his paper was read by the Rev. John Albert Williams, of the Church of St. Philip the Deacon, Omaha.

Thursday's sessions were devoted chiefly to the discussion of Missions. "Diocesan Missions" was ably presented in the interesting and exhaustive report of the efficient General Missionary, the Rev. William H. Moor, at the morning session. At this session the Bishop-coadjutor read an excellent paper written by Theodore L. Ringwalt, of Omaha, on "The General Convention from a Layman's Point of View."

In the afternoon "Domestic Missions" was the general topic and elicited a most helpful discussion. "A Review of the Year's Advance" was the specific topic treated by the Rev. C. F. Chapman, rector of Christ Church, Central City. "The Harvest" was the subject presented by the Rev. George W. Palmer, rector of St. Stephen's, Ashland. Both papers took an encouraging optimistic view of the work accomplished and to be acomplished in the domestic field.

At the evening session Bishop Williams, in his felicitous way, thanked the rector and people of Schuyler for their gracious hospitality. At the same service he blessed an altar missal and a set of burses and chalice veils. "Foreign Missions" was the subject of the closing addresses of the convocation. The Rev. James Wise, of South Omaha, in an inspiring address, gave a review of the field. The closing address was by the Rev. John Albert Williams, whose subject was "The Field is the World."

Beatrice was chosen as the next place of meeting; and the Rev. W. A. Mulligan, rector of Christ Church, Beatrice, the Rev. Henry B. Smith, rector of St. Thomas', Falls City, and the Rev. Chas. F. Chapman, of Central City, were named as the committee of arrangements for said convocation. The Rev. James Wise was elected editor-in-chief of *"The Crozier,"* with the Rev. Messrs. Davidson, Chapman, and John Williams as associates. The Rev. W. H. Moor was unanimously re-elected as business manager.

The Rev. George W. Palmer, M. D., who has been serving the mission stations at Bancroft, Tekamah and Decatur for the past three years and where he has done excellent work, took charge of St. Stephen's Church, Ashland, on the second Sunday in November. During Dr. Palmer's incumbency at the above-named mission stations, a new church has been opened at Decatur, a mission hall built in Tekamah, and a commodious and handsome rectory has been erected at Bancroft. Dr. Palmer finds a united and enthusiastic congregation at Ashland.

The Woman's Guild, of Grace Church, Columbus (the Rev. William A. Cash, priest-in-charge), is raising money for a rectory

which it is hoped will be erected in the early spring. Recently the King's Daughters presented the mission with a beautiful processional cross.

St. James' Parish, Fremont, is making encouraging progress under its new rector, the Rev. Arthur W. Bell. A vested choir has been organized and sang for the first time on the Twenty-third Sunday after Trinity. The rectory has been reshingled and put in excellent repair.

A fine modern eight-room frame rectory has been built at a cost of $2,000 by St. Thomas' parish, Falls City. The parish priest, the Rev. Henry B. Smith, and his family took possession of the rectory Nov. 1. The Ven. Archdeacon Webber, of the Diocese of Milwaukee, conducted a successful eight days' mission in this parish from Nov. 2 to 9.

The Rev. Lucius D. Hopkins, rector of St. John's, Omaha, has been chosen to fill the vacancy on the Standing Committee made by the removal of the Rev. Francis S. White to Atchison, Kan.

A farewell reception was tendered the Rev. Francis S. White in the parish house of St. Andrew's Church, Tuesday evening, Nov. 15, by parishioners and friends upon the eve of his departure for Atchison, Kan., where he becomes rector of Trinity Church. Bishop Worthington was present and made a brief speech. Mr. G. H. Lavidge, on behalf of the congregation, presented Mr. White with a beautiful complete set of flat table silver, which was supplemented by a gift from the choir, the presentation being made by Mrs. Bradley, the choir-mother, of a silver cream pitcher and sugar bowl. He goes to his new parish with the prayers and well wishes of all who know him.

NEW JERSEY.

John Scarborough, D.D., Bishop.

An interesting incident of the Sunday morning service of November 13th at Trinity Church, Swedesboro, was the presence of Mr. John Pierson, a parishioner, who was celebrating his 99th birthday on that day. The rector, the Rev. George C. Sutton, D.D., took the opportunity to preach a commemorative sermon from the text, Ps. xxxvii. 25: "I have been young and now am old."

NEW YORK.

Henry C. Potter, D.D., LL.D., D.C.L., Bishop.
David H. Greer, D.D., Bp. Coadj.

Noonday Services at St. Paul's Chapel.

The address at the Friday noon-day services in Advent, December 2nd, 9th, and 16th, at St. Paul's Chapel, Trinity parish, will be delivered by the Rev. James Cairns, Diocesan Missioner of Winchester, England. The Rt. Rev. David H. Greer, D.D., Bishop Coadjutor of New York, will deliver the address on the last Friday in Advent, December 23d, at 12:05 o'clock noon.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Library Building for Kenyon College.

Colburn Hall, the new library building of the Theological Seminary, Kenyon College, was dedicated on Thursday afternoon, November 10th, with appropriate services by Bishop Leonard. The faculties of the academic and theological departments, in gowns and hoods, met the Bishop in Bexley Hall, and thence marched in procession with him to the new building. There was a large attendance of the people of Gambier Hill, together with a few visitors from other places. It was very gratifying to all present to have there as the guest of honor the generous donor of the building, Mrs Lavinia C. Colburn of Toledo, whose munificent gift is made as a memorial of her husband, Mr. Warren Colburn, Jr., and of his father, Mr. Warren Colburn, Sr.

After the processional hymn, which was sung by the Bexley students, the collects and formal words of dedication were said by Bishop Leonard, the steadfast and valued friend of the Seminary. The letter of donation was then read by Dr. Streibert, the secretary of the Bexley faculty, conveying the building to the President and trustees of Kenyon College. President Peirce accepted the gift on behalf of the trustees, and in a few fittting and well chosen words gave expression to the grateful appreciation of the kindness of Mrs. Colburn, on the part of all concerned, and called attention to the necessity of a well-furnished library for theological education. He was followed by the Dean of the Seminary, the Rev. H. W. Jones, D.D., who delivered the historical oration. In eloquent words he traced the history of Bexley Hall since the erection of the building in 1839. He recalled the fact that the Hall and the library were the outcome of the missionary zeal of a past generation, and noted the influence of the institution upon the thought and work of the Church, reminding his hearers that Bexley men have always been found in missionary fields, no fewer than five of her sons being at the present time Missionary Bishops.

The closing remarks were made by Bishop Leonard, who also expressed in happy terms his appreciation of the wise and generous act of the giver of the Hall.

The building is placed at the north entrance of Bexley Hall, from which it is separated by a stone arch and carriage-way. Its architecture was made to conform to the Elizabethan style of Bexley Hall, with low-pitched, battlemented roof and pinnacles at the angles. The interior consists of a hall of very pleasing proportions and much dignity. The book-shelves run around the walls, rising seven feet from the floor. Above the line of shelves are the windows, four double windows on each side. At the north end is a recessed fireplace, between two small windows which look out into the wooded campus. The coloring of the hall is very harmonious and pleasant, the open-timbered roof and wood-work being stained a soft brown, while the walls are painted a rich orange yellow. Between the windows and on the end walls are large portraits, among them Bishop Chase, Bishop McIlvaine, Bishop Bedell, and the two Colburns, father and son, in whose memory the beautiful hall is erected.

The basement is well lighted, and contains, besides the heating apparatus, ample bathrooms, and space for storing unused books and periodicals.

It is well that the library is now housed in a worthy building, for it is one of much value. In addition to the modern books it contains many rare and precious volumes, given by English colleges and noblemen to Bishop Chase and Bishop McIlvaine. These can now be properly cared for, and also more freely used.

OREGON.

B. W. Morris, D.D., Bishop.

Vacancies Filled.

Four additions to the diocesan clergy list leaves but few vacancies in the Diocese. The Rev. Henry Dixon Jones has entered on the work at the Church of the Redeemer, Pendleton; the Rev. G. Taylor Griffith at St. Stephen's, Baker City; the Rev. U. H .Gibbs at St. Peter's, La Grande, and the Rev. Robert Hope at All Saints', Portland. The Rev. H. D. Chambers, the District Missionary, is now engaged in visiting the vacant places and the prospects are good for two more men.

The new annex to the Good Samaritan Hospital is enclosed. The completion of this much needed building will bring into use a part of another wing not heretofore accessible. The Bishop has issued an appeal for a large offering on Thanksgiving day for the work of this hospital.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Burial of Rev. George H. Moffett—Philadelphia Notes.

Requiem Eucharists for the repose of the soul of the Rev. George Herbert Moffett, rector of St. Clement's Church, Philadelphia, were said at intervals of half an hour on Wednesday, November 16th, in St. Clement's Church, the celebrants being the Rev. W. A. McClenthen, the Rev. F. D. Ward, the Rev. R. H. Paine, the Rev. William McGarvey, C.S.S.S., the Rev. D. I. Odell, and the Rev. C. N. Field, S.S.J.E. The solemn High Mass of Requiem began at 10 o'clock, the Bishop of the Diocese reading the Office for the Burial of the Dead. The pallbearers were the Rev. A. G. Mortimer, D.D., of St. Mark's, Philadelphia; the Rev. Samuel Upjohn, D.D., of St. Luke's, Germantown; the Rev. Robert Ritchie of St. James the Less, Philadelphia; the Rev. Daniel Ingalls Odell of the Church of the Annunciation; the Rev. R. H. Paine of Mount Calvary, Baltimore; the Rev. Father Field, S.S.J.E., of Boston; the Rev. Father McGarvey of St. Elisabeth's, Philadelphia; and the Rev. Father Sargent, O.H.C., of West Park, New York; and the vestrymen of St. Clement's Church.

The celebrant was the Rev. C. C. Quin, the deacon, the Rev. F. D. Ward, the subdeacon, the Rev. W. A. McClenthen, all curates of St. Clement's Church. The music was by the regular choir of the church. The absolution and the benediction were given by

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the Bishop Coadjutor of Pennsylvania. The absolution of the body was made by the Rev. C. C. Quin. The whole service was most impressive and a very reverent congregation completely filled the nave.

The Church in Philadelphia has been called to mourn the deaths of three priests in the past few years who have been notable defenders of the Faith once for all delivered to the Saints—the Rev. Henry Robert Percival, D.D., the Rev. Aldan Welling, and the Rev. George Herbert Moffett; but their departure has served to "knit together" men of many minds in a loving tribute to their exemplary lives.

St. George's Chapel (the Rev. A. J. Arkin, priest in charge) has the unusual privilege of having six young ladies who have graduated from Bryn Mawr College, Pa., as volunteer teachers in the Sunday School. These women have presented the chapel with a beautiful banner of red silk for use in the processions of the school.

At the request of the rector of the Church of the Annunciation (the Rev. Daniel Ingalls Odell), Mrs. Mary Ann Thomson has presented to the parish, manuscript copies of her four hymns published in the Church Hymnal. Mrs. Thomson is the only living authoress whose hymns were accepted by the commission appointed by the General Convention. The first of these hymns written is perhaps the most used, being No. 249, "O Sion haste, thy mission high fulfilling"; this was written in 1870. No. 247, "Saviour, for the little one," is intended to be sung at the burial of a child, and was written in 1872. No. 157, "Now the blessed Dayspring," is appropriate to the feast of the Annunciation, and was written in 1890. No. 177, "O King of saints," is certainly one of the most beautiful for All Saints' day, and was written in 1889.

Services for colored persons were begun in a building formerly used as a denominational place of meeting on Rittenhouse St., Germantown, on the Twenty-fourth Sunday after Trinity, which was a very unpropitious day from a weather standpoint. The Rev. A. St. Clair Moore will carry on the work. Mr. Moore is also in charge of a colored mission at Broad and Diamond Sts., Philadelphia.

The vestry of Trinity Church, Southwark, has extended a call to the Rev. Charles W. B. Hill, curate at St. James' Church, Philadelphia, and the call has been accepted. It is expected that Mr. Hill will enter upon his rectorate at Trinity Church on the Second Sunday in Advent. Trinity Church is in that part of Philadelphia wherein many of foreign birth have taken up their abode, and this has complicated the work of the Church in this section. This parish was admitted into union with the Diocese in 1821 and has an endowment fund of over $5,000.

The patronal feast of St. Clement's Church was observed religiously as usual on St. Clement's day, November 23d, and on Thanksgiving day. The social side was omitted because of the death of the rector, the Rev. G. H. Moffett. The music of the solemn High Mass was "St. Cecilia" with orchestral accompaniment.

St. Martin's College for poor boys, connected with the Church of the Evangelists (the Rev. C. W. Robinson, rector), is now in successful operation, and those who have been admitted are delighted. At present there are ten boys in the college, and after additions to the building and improvements, the number will be increased. The history of some of the cases admitted is truly pathetic and the college will serve a long felt need in the community, since the Church in Philadelphia has done very little of preventive work such as this, which aims to build up the boys along the most helpful lines.

The noon-day services on Friday for business people have been continued at old St. Paul's Church, Philadelphia, under the direction of the Rev. Herman L. Duhring, D.D., superintendent of the City Mission, and the attendance has averaged forty.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Bishop Potter in the City.

The Rt. Rev. H. C. Potter, D.D., Bishop of New York, came to Pittsburgh on November 15th, at the invitation of the Columbian Council of Jewish Women, and under their auspices delivered a lecture on the evening of that day at Carnegie Hall. On Wednesday morning, November 16th, he made an address before the Local Assembly of the Daughters of the King, at their quarterly meeting in Trinity Church.

Taking advantage of his presence in the city, the Church Club of the Diocese tendered a reception to Bishop Potter on the evening of the 16th, in the assembly room of the Hotel Schenley. Those receiving with the Bishop were his daughter, Mrs. C. H. Russell of New York; Bishop Whitehead and Miss Whitehead, and the President of the Club, Mr. C. E. E. Childers. About 450 guests were present, representing nearly all the parishes in Pittsburgh and vicinity. The President of the Club made a few bright remarks, and then introduced Bishop Potter to the gathering. The Bishop spoke for a few moments in a very entertaining manner, recall-

TILL NOON

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ANNOUNCEMENT.

The long looked for Life and Letters of Henry Parry Liddon, DD., by the Rev. J. O. Johnston, M.A., Principal of Cuddesdon College (with portraits), is soon to be published by Messrs. Longmans. The price has been fixed at $3.75 net, and postage. It will be the most notable book of the year, and will doubtless be ready late in November. We are desirous of booking advance orders, so we may gauge our first order for stock. Our customers will confer a favor upon us by ordering at once, to be forwarded as soon as ready. Address,

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ing reminiscences of the days of his early ministry in the Diocese; speaking of the changes that have taken place in the interdenominational relations since that time; commending the loyalty and truth-seeking spirit of the people of Pittsburgh; and in conclusion, invoked God's blessing upon all. Refreshments were served in the dining room of the hotel, and an orchestra furnished music throughout the evening. The reception added one more to the goodly list of successful and brilliant entertainments given by the Club since its inception in 1897.

RHODE ISLAND.

Wm. N. McVickar, D.D., Bishop.

Two Deaths.

The Woman's Auxiliary of the Diocese mourns the death of its President, Mrs. William Ames, who has occupied that post for the past seventeen years, succeeding her mother, Mrs. Carrington, who was President before her. Mrs. Carrington organized the work, and her daughter was associated with her in carrying it on until the death of the former, since which time Mrs. Ames has been the leading dependence of the Auxiliary. Archdeacon Spurr of West Virginia recently told the ladies of the Auxiliary that Mrs. Ames gave him the first contribution for the schooling of one of the boys in his mission school, and that her interest in the project and her substantial aid had never failed. One speaker after another had a similar story to tell and heartfelt sympathy and deep admiration were expressed for the woman who then lay ill unto death.

Mrs. Ames was also a member of the board of managers of St. Elizabeth's Home; an active member of the Rhode Island Exchange for Woman's Work and president of that organization; a member of the Rhode Island Society for the Collegiate Education of Women; a member of the advisory council of the Woman's College of Brown University; a member of the Daughters of the American Revolution; a vice-regent of the Mount Vernon Ladies' Association; and one, indeed, who has spent a lifetime in religious, philanthropic, and educational work. Mrs. Ames was buried from St. Stephen's Church, of which her husband, General Ames, is senior warden, on the 12th inst.

The sudden death of the Hon. Horatio Rogers, formerly Associate Justice of the Supreme Court of Rhode Island, occurred recently. Judge Rogers was a member of St. Stephen's congregation, and two sons are clergymen of the Church. He was born in Providence, May 8, 1836, and was graduated at Brown University in 1855. He was an author of some prominence, his books being generally on subjects connected with the State of Rhode Island. He was for some years President of the Rhode Island Historical Society and was a member of a number of other organizations. He was buried from St. Stephen's Church. Judge Rogers is survived by his widow (a second wife) and one daughter, and by the two sons mentioned, sons of his first wife.

SALINA.

S. M. Griswold, D.D., Miss. Bp.

It is hoped to begin the erection of the beautiful new Cathedral very shortly after the first of the new year.

SALT LAKE.

Order for Consecration of Bishop-elect—Altar Lights Blessed at Grand Junction.

At St. Matthew's Church, Grand Junction, Colorado (Rev. C. W. G. Lyon, minister in charge), a service of blessing of office lights was said by the Rev. John Wallis Ohl, rural dean of Pueblo, Colo., followed by a celebration of the Holy Eucharist. The lights were given by Mr. and Mrs. W. H. La Coste, in memory of their little daughter Helen, who met a tragic death from burning, a year ago. A good number were present to receive the Blessed Sacrament. The church here is in a most flourishing condition. Mr. Lyon is beloved by all in and out of the Church, and is doing great good in the community. A surpliced choir of women and men has been organized, and acolytes are being trained. An additional room has recently been added to the rectory which will serve for the present as a guild hall. All are anxiously looking forward to a visit from the new Bishop, who will find loyal hearts ready to give him a loving welcome.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Franklin Spencer Spalding, Missionary Bishop-elect of Salt Lake, as follows: Place, St. Paul's, Erie, Pa.; Time, Wednesday, December 14, 1904; Consecrators, the Presiding Bishop, the Bishop of New Jersey, the Bishop of Pittsburgh; Presenters, the Bishop of Pennsylvania, the Bishop of Central Pennsylvania; Preacher, the Bishop of New Mexico and Arizona; Attending Presbyters, Rev. E. J. Knight, Rev. A. R. Taylor.

SOUTH DAKOTA.

W. H. Hare, D.D., Miss. Bp.

The Rev. A. S. Corbett commenced a ten days' mission this week at Madison and points adjacent.

SPRINGFIELD.

Geo. F. Seymour, D.D., LL.D., Bishop.
Edw. W. Osborne, Bp. Coadj.

Illness of Charles E. Hay.

The Hon. Charles E. Hay, who was stricken with serious illness while in attendance on the General Convention in Boston, is still detained in that city by illness, but is slowly recovering from an operation which was deemed necessary. It is said that several weeks may yet elapse before he will be able to return to his home.

TEXAS.

Geo. H. Kinsolving, D.D., Bishop.

Rector Instituted at Matagorda.

On Sunday, November 13th, the Bishop of the Diocese instituted the Rev. G. L. L. Gordon, late priest in charge of Christ Church, Oak Cliff, and St. Thomas' Church, Ennis in the Diocese of Dallas, as rector of Christ Church, Matagorda. After the institution service, the Bishop preached an eloquent and powerful sermon on "Christ as a Reality."

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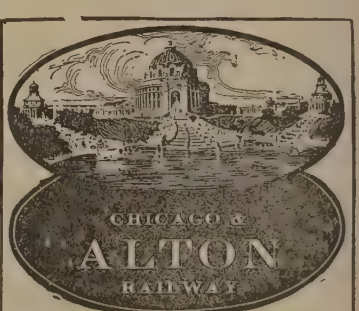

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the name of being the only parish in the state that has more members than all the other religious bodies together in the town, and till a few years since was the only church that had a building. Now, there are two other churches, the Methodist and Baptist, but their membership is very small in comparison.

VERMONT.

A. C. A. Hall, D.D., Bishop.

Two Clerici.

The Rutland District Clericus met at Rutland on Monday and Tuesday, November 14 and 15. There was a missionary meeting in Trinity Church on Monday evening when Bishop Hall presided and the Rev. W. T. Forsythe spoke on Diocesan Missions, and the Rev. D. L. Sanford on The Missionary Aspect of the General Convention. On Tuesday Mr. Sanford read a paper on The Work of the General Convention.

The Burlington District Clericus met at Middlebury on Wednesday, November 16th. Papers were read by the Rev. W. T. Forsythe, on "What the Anglican Church Owes to St. Augustine and the Latin Mission," and by the Rev. Dr. Bliss, on "The Life of Father Dolling."

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Woman's Auxiliary—Cathedral School—School for Boys.

At the adjourned meeting of the Woman's Auxiliary of the Diocese on November 9th, the President, Miss Wilkes, gave an account of the interesting missionary gatherings at the Auxiliary headquarters in Boston, and of the great meetings in Tremont Temple and elsewhere. Mrs. Lawver of the California branch was also present, and spoke of the same subjects, and also of the increased interest in missionary work which has been brought about by the custom of establishing headquarters of the Auxiliary during the General Convention, and inviting Missionary Bishops and other workers to address the daily gatherings. This plan was begun in Washington with such good results that it was continued and enlarged in San Francisco and Boston. The various parish branches have entered on their winter work and are caring first for the comfort of their own diocesan missionaries, and preparing to provide Christmas gladness for the children at mission schools.

There was a pleasant little occasion at the National Cathedral School on Saturday evening, November 12th, when a portrait of Mrs. Phoebe Hearst was presented to the institution for the building of which she generously provided the means. In the main hall, which was artistically decorated with autumn leaves and palms, the students and teachers were assembled, together with members of the board of trustees, and other invited guests. Prayer was offered by the Rev. G. C. Bratenahl, and the portrait was then unveiled by two of the pupils. Mr. James C. Hooe, as the representative of Mrs. Hearst, presented it to the school; and the Bishop of Washington accepted it and expressed thanks for himself and the school, speaking also of Mrs. Hearst's previous generosity. The class song of 1905 was then sung by the young ladies, and a pleasant reception closed the evening.

The legacy of $300,000, left by Mrs. Harriet Lane Johnston to the Cathedral Foundation for the erection of a school for boys, has been paid over to the trustees, and it is understood that work will soon be begun. In connection with it will be a fully equipped choir school.

On Sunday afternoon, November 6th, the afternoon Sunday School of the Church of the Epiphany celebrated its 25th anniversary, and also that of its superintendent, Mr. Elias S. Hutchinson, who has held that position for the same length of time.

WEST MISSOURI.

E. R. Atwill, D.D., Bishop.

New Altar at Sedalia.

The new altar has been received and put in place in Calvary Church (Rev. Edmund A. Neville, rector), Sedalia. The altar is a memorial to the late Charles A. Dexter and was presented by his widow, Mrs. Sarah Dexter. The design is Gothic and it is one of the handsomest in the Diocese. The material is quartered oak with cathedral wax finish. The reredos is twelve feet wide and nineteen feet high, and like the altar, is divided into five panels, Gothic, and recessed. The altar was built by the Hann-Wangerin-Weikhardt Company of Milwaukee, and is a work of art.

Bishop Atwill will consecrate the altar to its sacred use on Sunday, December 11th.

CANADA.

Rupert's Land Synod—News of the Dioceses.

Diocese of Quebec.

On Sunday evening in the Cathedral, Quebec, Nov. 13th, the Rev. Richmond Shreve, D.D., rector of St. Peter's Church, Sherbrooke, was installed as one of the four Canons of the Cathedral, to fill the vacancy caused by the death of Canon Scarth, rector of Lennoxville. Bishop Dunn conducted the ceremony and the new Canon was formally inducted into his stall by the Very Rev. Dean Williams. The Bishop consecrated the Church of St. Mary's, at Montmorency Falls, on the same morning.

Diocese of Huron.

The Rev. Canon Cody of St. Paul's Church, Toronto, is one of those spoken of as likely to be chosen to fill the vacant bishopric.—The Very Rev. Dean Davis was appointed chairman, to preside at the meetings of the executive committee of the Diocese until a Bishop is elected.—There was a good attendance at the November meeting of the chapter of the rural deanery of Huron. The apportionment for the General Missionary Society was discussed and a very complete canvass of the parishes in the deanery agreed upon.

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Diocese of Montreal.

The annual dedication services were held in the Church of St. John the Evangelist, Montreal, November 13th. After matins the choir, numbering over 60 voices, men and boys, proceeded down the side and up the middle aisle to the chancel, singing as a processional the dedication hymn, "Jesus, Lord of our salvation." The procession was headed by the cross-bearer and the last in it was the Rev. John Wakeford, vicar of St. Margaret's, Anfield, Liverpool, England, who preached at both morning and evening services. After the processional the special prayers, Epistle and Gospel appointed for the church's dedication festival, were proceeded with, taken part in by a very large and reverent congregation. The musical part of the service was very beautiful.

ROOD SCREEN AND INTERIOR OF CHURCH OF ST. JOHN EVANGELIST, MONTREAL.

Diocese of Toronto.

Nearly $4,000 has been subscribed for the improvements to be made in the Church of St. John's, Toronto Junction. The children's service held at St. James' Church, Orillia, was very successful. Bishop Sweatman, in a recent pastoral, suggested holding such special services for children in the Diocese. At the service in St. James' Church a sufficient sum was taken up in the offertory to remove the debt remaining on the Sunday School building, opened last year.

Diocese of Rupert's Land.

The annual commemoration day was observed in the usual manner at St. John's College, Winnipeg, on All Saints' day. There was a celebration of Holy Communion in the morning in the Cathedral, Bishop Matheson being celebrant. A conversazione was held in the evening in the college.

The Provincial Synod met in Winnipeg, November 10th, to elect a Metropolitan, and Archbishop of Rupert's Land. On the first day, after Bishop Pinkham's (Calgary) address, there was an exhaustive discussion on the proposed amendment to the constitution, to provide that the House of Bishops elect the Metropolitan and the Diocese elect the Bishop. The amendment was moved by Judge Wetmore and was lost. Several messages were received from the House of Bishops urging haste, but nothing was accomplished on the first day. One party desired the House of Bishops to take the initiative and the discussion on this point was kept up till late at night. Notice has been given that a similar motion to that which was lost, will be brought before the next meeting of the Synod, which will be held at Calgary in August next. A special meeting of the diocesan Synod will be called previous to the meeting of the Provincial Synod.

Diocese of New Westminster.

Much satisfaction was expressed at the meeting of the diocesan Synod at the statement of the state of the Bishopric endowment fund, and it is hoped that the sum needed may soon be completed. The report on the Widows and Orphans' fund of the Diocese strongly commended the desirability of contributing to it to those about to be ordained. At present, fortunately, there are no claimants upon the fund.—The Indian hospital at Lytton, recently burnt down, is to be rebuilt immediately.

The death of Socrates, peacefully philosophizing with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst of agonizing pains, abused, insulted, and accused by a whole nation, is the most horrible that could be feared. Socrates, in receiving the cup of poison, blessed the weeping executioner who administered it; but Jesus, in the midst of his tortures, prayed for His merciless tormenters. Yes! if the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God.—*Rousseau.*

Strive with might and main to live, in the depths of your mind, a life of communion with God—communion calm, sweet and unbroken. You will fail many times a day at first to maintain that beautiful, delicate state of mind, which is ruptured at once by passion, or anxiety, or self-indulgence. But heal the wound by the blood and grace of Christ, and try again. You shall make progress by little and little in God's school, sure and solid, even if slow.—*Dean Goulbourn.*

AN INCREASED AWARD

The New York Central has just received notice that the Superior Jury of Awards, after hearing an argument on the subject, have raised the award first given the New York Central on its exhibit at the Universal Exposition at St. Louis, from the grade of gold medal to that of Grand Prize.

This is very gratifying indeed, and more so from the fact that the passenger train which the New York Central exhibited was one of the Empire State Express trains taken from the service, and not one that had been built expressly for this exhibit.

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SAINT KATHARINE'S, Davenport, Iowa.

A School for Girls under the care of the Sisters of St. Mary. The Twentieth year begins September 22, 1904. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa.

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We examine and report upon all financial matters.

We incorporate and install financial systems.

We publish each month a financial magazine, the "Federal Exchange," in which we promote the interests of solid finance, furnish information on financial matters to our clients, and in which is published our lists of offerings of Stocks and Bonds.

We are now establishing a department for the sale of securities by auction. This department will serve Banks, Executors of Estates and Individuals in the quick sale of forfeited collaterals and such securities as must be sold by public sale, either for prompt cash realization or to establish values.

The auction sale of securities is a business of vast importance in New York City, Philadelphia, and Boston. It never has been instituted in Chicago, and we are assured the hearty coöperation of bankers, brokers, and individuals throughout the Central West.

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Our services in financial matters are retained and paid for just as are the services of attorneys in legal matters.

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Securities sold through us are sold on the basis of their worth and are not subject to any fluctuation in value through market manipulation.

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Educational

Our Church schools at Faribault have entered the year with excellent prospects for doing good work. Shattuck has about 150 cadets at the main school, and 25 at the school for smaller boys. Never was the standard of character higher, nor the discipline better than it is now. The assistant rector recently organized a missionary society and Church Club in which a considerable number of the boys take much interest. The meetings are held monthly, the Conversion of Japan being the subject of study at the November meeting. The football eleven have recently had a succession of victories. It is remarkable that there are few college teams in the Northwest which have shown ability to defeat the boys of Shattuck. Their great rival, Carleton College, went down before them recently to the tune of 22 to 0. The *Shattuck Cadet* is now issued twice a week and takes the place of the daily of last year. The editor-in-chief is a Church boy and has decided to study for the ministry. We hope more young men of first-class ability will follow his example.

Seabury Hall has an attendance of about 25 students this year. Of this number, 17 are in the theological department, and the remainder taking the one-year preparatory course. The senior class has seven members. The spirit of the school is excellent, and the men are hard workers and full of earnestness. Dr. Kedney left for the East early in November. For over thirty years he has served Seabury and Minnesota with his great learning. Failing eye-sight with advancing years made it necessary for him at last to present his resignation of the Chairs of Divinity and of Ethics and Apologetics. He has, however, promised to deliver a course of lectures at Seabury every autumn while his life is spared and health permits.

The Rev. Charles A. Poole, D.D., a son-in-law of Dr. Kedney, who since 1888 has been associate professor of Divinity, will continue the work in this department, and the Rev. Anthon T. Gesner, M.A., assistant rector of Shattuck School, has been appointed by the trustees as instructor in the department of Ethics and Apologetics.

St. Mary's Hall.—In spite of the fact that St. Mary's was compelled to postpone its fall opening for over one month, by reason of one of the servants bringing diphtheria into the building, the school has now as many students as at any time last year. Some idea of the high position which this school holds in the eyes of the public may be gained from the fact that over 130 applications for admission and re-admission were made during the past summer.

A hospital building is being constructed of brick on the beautiful grounds northwest of the main building, which when completed will provide a place for the cure of bodily ills. It will also leave the comfortable house known in time past as the chaplain's residence for an additional dormitory for teachers and older pupils. Your correspondent is sorry to have to chronicle the resignation of Dr. Tanner as chaplain of St. Mary's Hall, a position which he has ably filled since 1902. The Rev. Mr. Gesner, who resides at Shattuck, will perform the duties of this office at St. Mary's this year.

Life is a building. It rises slowly day by day throughout the years. Every new lesson we learn lays a block on the edifice which is rising silently within us. Every experience, every touch of another life on ours, every influence that impresses us, every book we read, every conversation we engage in, every act of our commonest days, adds something to the invisible building.—*Selected.*

We come to see how the Lord of the harvest will take even the scanty, half-withered grain that is all which, in some moods of our spirit, we can gather up out of our lives and lay down before Him, and even out of that will give us something which is the bread of life for our souls, and may have Divine food for other souls also.—*H. W. Foote.*

'Tis in ourselves that we are thus or thus. Our bodies are our gardens, to the which our wills are gardeners; so that if we will plant nettles, or sow lettuce, set hyssop and weed up thyme . . . have it sterile with idleness, or manured with industry, why the power and corrigible authority of this lies in our wills.—*Shakespeare.*

Everyone has to fight self, the greatest of all adversaries, except one; then let the battles with self be fought with a determination to win.—*Selected.*

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